

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### Chronicle

**The War.**—The most notable event of the week was the advance of the Allied forces, especially of the Italians, on the Albanian front. For many months no action of any importance had taken place in this territory. The front attacked, stretching from the Adriatic Sea to the Tomoritz Valley was held entirely by the Austrians, who had denuded it of troops summoned to help them in the Piave drive. Owing to the mountainous nature of the country there was no continuous line of Allied troops as is the case on the western French front. The forces were broken up into masses which acted in accordance with a general plan but in more or less independent columns.

The first line of advance was the Voyusa River, which after many windings, reaches the Adriatic Sea about fifteen miles north of Avlona, the Italian base. The second line followed the highway from Tepelen to Berat. The third line was along the Tomoritz Valley. The Italians advanced along the coast where they were helped by British monitors of rather low draft which were able to penetrate the bays and rivers and shell the Austrians out of their positions. Their assistance greatly helped the Italians in the capture of Fieri, an important town lying halfway between the coast and Berat. Reaching the lower stretches of the Voyusa River, the Italians with the aid of the British monitors crossed the stream and fought their way northward toward the bend in the Semeni River. The Austrian center was thus exposed to a flank attack by this movement and the entire Austrian army retreated towards Berat, the most important base which the Austrians have in the entire territory. But the Italians pressed on from the west, and quickly seized the heights south and west of Berat, and when the retreating Austrians debouched from Tepelen the Italians had already occupied the commanding crests and almost outflanked their enemy. As a consequence Berat soon fell into the hands of the Italians and the enemy had to retreat still further north. Pressing again from the west of Berat the Italians advanced to the Semeni River and north of that stream and constantly harassed the flanks of the retreating forces.

Further east the French pushed their way forward in conjunction with the Italians, so that their lines run almost directly east and west from Koritza which is held

by the French to a point on the mouth of the Semeni, on Pietrit Bay. They took Hill 500 and the villages of Narta and Gramshi. The apparent objective of the Allies, for the present at least, seems to be the highway across Albania which runs along the Skumbi River, through Elbasan to Lake Ochrida, and on to Monastir. It is the main distributing line for the Austrian troops and if the Italians can seize and hold it, the Austrian positions in Albania will be in the greatest danger. But if the Allies advance up the Vardar Valley, they also will have great dangers to face. In front they will have the Austro-German troops, and the Bulgars on their right and rear, with only one railroad tying them to the Allied base at Saloniki.

On the western front the week was passed in a series of nibbling operations carried on successfully by the Allies and causing considerable losses to the enemy. In Flanders the British attacked the German positions near Merris, advancing two hundred and fifty yards on a front of three-quarters of a mile. The Australian forces astride the Somme River drove the enemy back one-third of a mile on a front of two miles, straightening out the salient in their line west of Saily-Laurette. On the west wing of the great Champagne salient the French attacked the enemy's lines northwest of Longpont, forced the Germans back two-thirds of a mile on a front of two miles, captured Chavigny and the surrounding heights and took some prisoners. They subsequently broke down further resistance north of Chavigny Farm, captured La Grille Farm and quarries, and part of the village of Corcy. Their patrols reached the outskirts of Longpont. The Longpont region lies southwest of Soissons on the edge of the Forest of Villers-Cotterets. The entire village of Corcy, together with the château and farm of St. Paul south of it, subsequently fell into the hands of the French troops, who also occupied Longpont itself and the Javage farm, while on the same day in Picardy, after a heavy attack on a three-mile front between Castel and Mailly-Raineval, southeast of Amiens, they drove the Germans back to near the line of the Avre, capturing the village of Castel and Annchin Farm. Resuming their thrust north of Longpont despite the fiercest resistance, they drove the Germans across the Savières River.

According to the first official Bolshevik communiqué, the Bolsheviki acknowledge the existence of a Czecho-

Slovak front. The communiqué says that armies sent against the Czecho-Slovaks and the White Guards captured the cities of Syzran and Bugulma, and are approaching Stavropol, on the front east of Moscow along the Trans-Siberian Railway, and northeast of Moscow are advancing toward Yaroslavl and Rybinsk. The Czecho-Slavs are reported to be hurrying in disorder across the Volga. Dispatches from Peking confirm the news of the Czecho-Slovak domination throughout Western Siberia from the Urals to the Manchurian border. A Stockholm dispatch states that following the landing of Allied troops on the Murman coast on the Arctic Sea, the Bolsheviki ordered a hurried mobilization to oppose them. British troops occupied Kem on the White Sea.

In the debate on the general political situation opened in the Reichstag on July 11, the Imperial Chancellor von Hertling discussed the recent retirement of Dr. Richard von Kühlmann, the German Foreign Secretary; the foreign policy of the Government, and the economic problems which had arisen because of the developments in the east. The following are the most salient points of the Chancellor's speech:

I maintain the standpoint of the Imperial reply to the Peace note of Pope Benedict. The pacific spirit which inspired this reply has also inspired me. At the time, however, I added that this spirit must not give our enemies free conduct for an interminable continuation of the war.

What have we lived to see, however? While for years there can have been no doubt whatever of our willingness to hold out our hand toward an honorable peace, we have heard until these last few days inciting speeches delivered by enemy statesmen. President Wilson wants war until we are destroyed, and what Mr. Balfour, the British Secretary of State for Foreign Affairs, has said must really drive the flush of anger to the cheeks of every German.

We feel for the honor of our fatherland, and we cannot allow ourselves to be constantly and openly insulted in this manner, and behind these insults is the desire for our destruction. As long as this desire for our destruction exists we must endure together with our faithful nation.

The first wireless version of the Chancellor's speech omitted all reference to Belgium. According to another version later made public he denied that Germany intended to retain that country. He is reported to have said: "The present possession of Belgium only means that we have a pawn for future negotiations. We have no intention to keep Belgium in any form whatever." He added:

What we precisely want, as expressed by us on February 24, is that after the war restored Belgium shall as a self-dependent State not be subject to anybody as a vassal and shall live with us in good, friendly relations.

I have held this point of view from the beginning in regard to Belgium, and I still hold it today. This side of my policy is fully in conformity with the general lines, the direction of which I yesterday clearly laid before you.

We are waging the war as a war of defense, as we have done from the very beginning, and every imperialistic tendency and every tendency to world domination has been remote from our minds.

What we want is the inviolability of our territory, open air for the expansion of our people in the economic domain, and naturally, also security in regard to the future. This is completely in conformity with my point of view in regard to Belgium, but how this point of view can be established in detail depends upon future negotiations, and on this point I am unable to give binding declarations.

In reference to the Chancellor's statement that in the possession of Belgium, Germany had a "pawn for future negotiations," an official German telegram to Copenhagen said: "By the expression 'pawn' is meant that one does not intend to keep what one has in one's hand as a pawn if negotiations bring a favorable result."

**Canada.**—The recent sensational midnight raid on the Jesuit Novitiate at Guelph has resulted in the complete vindication of the victims of this unwarranted attempt

*The Raid on the Novitiate* to stir up religious bigotry. No further reference would be made to it were it not for the fact that intolerance, having been utterly discredited in Guelph, endeavored through the agency of the Rev. W. D. Spence, to transfer the seat of its operations to Toronto. The outcome has been, thanks to the spirit of fairness of the Toronto press, very gratifying to Catholics. The net result of the "No-Popery" propaganda has been an outspoken testimony to the character of the Jesuits and an indignant protest against the abuse of military power for the purpose of fomenting religious discord. One of the secular papers of Toronto, the *Saturday Night*, after declaring that "A more wanton or exasperating abuse of power has not been known in connection with the Military Service Act," goes on to say:

The Guelph Ministerial Association took up the matter, and through their chairman, Rev. W. D. Spence, obtained publicity in the Toronto press for what Guelph newspapers, who knew all the circumstances, were very glad to let alone. The result is that all the forces of intolerance, bigotry and ignorance have been temporarily let loose. The mere fact that the Jesuits were shown to be innocent seems to have merely enraged their enemies the more. That they should present proof of innocence has been taken as an evidence of deeper guilt, and Rev. Mr. Spence even had the effrontery to cover his defeat by stating that, with a Jesuit, to lie is the highest virtue. Pulpit utterances make it abundantly clear that the purpose of the whole agitation was not that of augmenting Canada's military forces, but of persecuting Roman Catholic priests because of their faith.

Rev. W. D. Spence was guilty of singular presumption when he said in the pulpit he spoke for all Protestants. As a matter of fact, thousands of decent, intelligent Protestants are probably more indignant than the Jesuits who have been insulted, because they feel that in this sorry affair it is not the Roman Catholic clergy who suffer by comparison.

Let us reverse the case! Suppose a Roman Catholic officer had taken a squad of men and surrounded the Wesleyan Theological Seminary of Montreal, and behaved towards the inmates as did Captain Macauley at Guelph. What an uproar there would have been throughout Canada, what Bible-pounding and tub-thumping, what raucous vituperation from pulpit and platform, what vitriolic screeds in the press! It is clear that in their dignified treatment of their very substantial grievance the Jesuit Fathers of Guelph have put a number of Protestants who call themselves Christian ministers to shame.



One other citation will suffice to show what the public in general thinks of the regrettable incident. The following passage is taken from the Protestant *Toronto Weekly Sun*:

The Guelph ministers do not seem to have covered themselves with glory. The impression left, at all events, by a hasty reading of the literature of the discussion, already large, is that they have not proved one of their accusations. Not one of the novices, except O'Leary, falls under the law of conscription, and he, it seems, is a dismissed soldier, who has been overseas, is illiterate, and is not one of the Religious Order. Mr. Doherty, who at one time might have been chased out of his office, secures the sympathy of the public, having lost in the service one of his two sons, and the other being, and is now known, medically unfit and legally exempt. It is painful to see that the party which has failed does not offer the apologies customary in a courteous discussion.

To offset and anticipate any endeavor on the part of the Rev. W. D. Spence to make capital out of the recent retirement of Father Borque from the rectorship of the raided Novitate, it is worth noting that he has given up his post as rector, not for any reason connected with the raid, but merely as a consequence of the prescriptions of the new Code of Canon Law. In order to have full freedom for the training and direction of the novices under his care, he has relinquished the government of the entire establishment, while retaining the office of master of novices. His case is exactly similar to that of all masters of novices throughout the world, and is paralleled, to give two instances in point, by the recent retirement from the rectorship of their respective houses by the novice-masters at Poughkeepsie, N. Y., and at Macon, Ga.

**Rome.**—Echoing the European newspapers, and especially those of France, a portion of the press in the United States has taken up the cry against the Pope for his share in the Cologne incident. The facts are these: At the request of

*The Cologne Incident*

Cardinal Hartmann, Archbishop of Cologne, the Holy Father used his good offices with France and Great Britain in an endeavor to persuade them to abstain from air-raids on the feast of Corpus Christi. Great Britain granted the request and kept the promise made, but on the same day Germany bombarded Paris. French newspapers, especially *le Pays la Victoire* and *La Republique Française* took occasion of this deplorable contrast to launch another attack on the Pope, *la Pays* going so far as to treat the Holy Father as another Pilate, and to ask if he had intervened to save Paris from being bombarded on Good Friday.

On June 3, the *Osservatore Romano* published the official account of the entire course of the negotiations. Cardinal Hartmann telegraphed Cardinal Gasparri sometime before the feast of Corpus Christi, asking him to use his influence to the effect that there might be no raids on Cologne on the feast on account of the processions in honor of the Blessed Sacrament which would take place that day. The Papal Secretary of State made the following reply to Cardinal Hartmann:

The Holy Father deplores such means of making war on open cities, because they work useless havoc and strike innocent victims, without as a rule reaching military stations. The Holy Father is confident that all the belligerents will have especial regard for the feast of Corpus Christi, and he is making every effort with a view to having the ritual processions take place without disturbance.

To the Holy Father's request, which was forwarded to Great Britain through the Count de Salis, the British Government replied in such a way as to evoke the following comment from the *Osservatore Romano*:

That Government with most praiseworthy and noble deference, and with a sense of high humanity and religion, made known that orders had been given to refrain from air raids that day on cities not close to the battle-front.

The reply of the French Government was not so favorable. Cardinal Amette forwarded the Pope's request but informed the Holy Father that:

Unfortunately the hope that I might have had of seeing it accepted has been destroyed by the fact that the Germans have recommenced the bombardment of Paris with long-range guns, thus continually exposing the civil population to catastrophes similar to those of Good Friday. The newspapers also announce that Cardinal Hartmann has countermanded the procession.

These are the simple facts. The Pope, as has been his custom from the beginning, interested himself in this particular case to lessen the horrors of war. He made the representations to France and Great Britain at the express request of the German Cardinal. In his reply to Cardinal Hartmann the Papal Secretary took care to ask that all the belligerents, thus implicitly including Germany, should respect the feast of Corpus Christi. In Rome, and especially at the Vatican, as is clear from a dispatch of the Havas Agency, dated Rome, May 31, 1918, a profound impression was made by the news that Germany had not observed the pledge implied in the request of the German Cardinal. If the Pope did not expressly ask of Germany that Paris should not be bombarded on Corpus Christi, it was because he had not been requested to do so; to have taken such a step on his own initiative in behalf of a Government which ignores his existence would have placed him in an absurd position.

The outstanding lesson of the whole incident, as far as the Pope is concerned, is that he continues to pursue his benevolent course in behalf of humanity with absolute impartiality. Sectarian misrepresentation cannot distort this fact, and every attempt to do so serves only to bring into sharper relief the nobility of his aims and actions.

In replying to a recent address of the Bishops of Lombardy the Holy Father spoke with deep feeling of the campaign of calumny that is constantly being waged

*The Pope and the Lombardy Bishops* against the Holy See. Above all the horrors of the present conflict which weigh so heavily on the Father of Christendom, great grief comes to him owing to the in-

sidious and crafty misrepresentation of every effort that he has made to mitigate war's fearful consequences. He continued:

More than once, and especially in the Consistorial Allocation of December, 1915, and again more explicitly in the other of December 4 in the following year, We reproved as We again now reprove every kind of violation of right wherever it may be perpetrated. In addition to that, with exhortations, public prayers, expiatory functions, with proposals for a just and lasting peace, We studied to bring nearer the end of this awful slaughter. In spite of that you know well the crazy and absurd calumnies, which under many and varied forms, publicly and secretly, by word of mouth and in writing, are being spread everywhere. In the country and in the villages where sorrow is deepest, and on that account more deserving of regard and respect, it is said that We desired the war; in the cities, on the other hand, it is spread about that We desire peace, but an unjust peace which would be an advantage only to one of the belligerent groups. And Our words are so twisted, Our thoughts and intentions so suspected, Our silence with regard to this or that misdeed so scandalously misinterpreted, as if in such a state of uncertainty and when passion is so fiercely aroused it were easy or even possible to inflict single condemnations on single facts which, by a condemnation pronounced by Us, in virtue of a general all-embracing principle, have, every one of them, already been re-proved, and surely with fairer judgment.

The Pope then calls attention to the fact that darts of hatred are not only directed against the Holy See, but that the policy of the enemies of the Church is to impugn the loyalty of patriotic bishops and priests. At the very moment when Italy stands in need of peace and concord among all citizens, the enemies of religion are striving to stir up the ignorant and the simple against the Pope, the Italian clergy, and the Catholic people, sowing seeds of discord among the different social classes. The Holy Father is neither surprised nor discouraged by these unwarranted attacks. Far from it. "Called by the hidden counsels of Divine Providence to govern the Church, We have a profound feeling of Our duty to defend its sanctity and safeguard its honor. And therefore against this diffusion of calumnies and hatred We . . . protest anew with the Voice of Our Divine Ministry, and We denounce it before the conscience, not only of the Faithful; but of all honest men wherever honest men may be found."

**Russia.**—Count von Mirbach, the German Ambassador to Russia, was assassinated at Moscow on July 6 by two unknown men who secured under false pretences admittance to his private office where they first wounded him with two revolver-shots and then killed him with a hand-grenade. An anti-Bolshevist revolt followed, the Social Revolutionists fiercely attacking the Bolsheviks in the streets, but the latter soon quelled the disturbance. Though the Social Revolutionists and the Bolsheviks do not differ much in their political principles, the former, whose strength lies in the peasantry, are angry at the terms of the Brest-Litovsk treaty and at the growth of German influence in Russia. Von Mirbach's murder resulted from this feeling. It is said

that some weeks ago he sent for the leaders of the Liberal parties and promised that if they would cooperate with Germany, he would overthrow the Bolsheviks, and then secure a revision of the Brest-Litovsk treaty that would be more favorable to Russia. But von Mirbach's offer was rejected and so he turned to the Bolsheviks who then persecuted the Liberals, and the affair ended in the Ambassador's assassination.

The latest plans for intervention propose sending into Siberia with the commission a large enough military force to protect both the personnel of the commission and

#### Intervention Plans

such local governments as are established by the Russian people. All the Allies are expected to be represented in both the commission and in the military force. The Supreme War Council at Versailles, it is reported, has laid before our Government certain recommendations regarding intervention which have not been favorably received at Washington. It is not expected that the Administration will take advantage of the fact that the Czecho-Slovak forces hold long stretches of the Trans-Siberian Railroad. John Soukine, of the Russian Embassy at Washington, urges that the Czecho-Slovaks be helped at once. He says:

Two equally horrifying possibilities have to be anticipated. Either, without an immediate allied military support of the Czecho-Slovaks, who are only partly armed, they might be exposed to a desperate struggle with the Bolshevik-German troops; or even if through negotiations a peaceful exodus of the Czecho-Slovaks would be achieved, what would then become of the Russian newly elected local governments? Having joined in a spontaneous move with the Czecho-Slovaks, then, if abandoned to themselves, these local governments would be certainly left to a pitiless massacre and punishment for having manifested national and anti-German feelings.

It is proposed that an army composed only of Slavs should be formed to fight the Bolsheviks.

Mr. Robert Crozier Long recently contributed to the New York *Evening Post* an interesting explanation of the religious phase of the Bolshevik movement. Its

#### Bolshevist Fanaticism

leaders are rationalists and materialists, but the peasant soldiery who carry out the orders of its heads are taught that "Bolshevism is the only true Socialism," the aim of which is "to make Russia's people happy, to spread truth abroad, to overthrow false despotism and bourgeois government and to enforce eternal peace by extirpating the poison-brood of war-makers." These noble ends are to be attained, the simple peasants are told,

By the adhesion of the Russian masses in burning faith and zeal; by unshrinking measures against the enemies of the people; by unqualified obedience to those leaders who, by their victory over the bourgeoisie, so far have shown their predestined fitness for the task of rescuing Russia and humanity.

The *Dielo* observes that: "Bolshevik soldiers, honestly convinced of their right and justice, raid houses in search of *kramola* (sedition) by which they mean the holding of non-Bolshevist views.



## France's Traffic in Souls

J. HARDING FISHER, S.J.

THE dominant political party in France, with its 1,076,000 functionaries, and especially its department of public instruction, as has been shown in recent issues of AMERICA, has long had, and still has, for its deliberate purpose, openly and officially expressed, to deprive French children of their Faith, and to keep the public schools, what they have been in fact for many years, nurseries of atheism. This political party, which is firmly entrenched in power, has been, and still is, the sworn enemy and persecutor of the Church; its public schools, in spite of their pretense of neutrality, are so dangerous that Catholic parents and the united French Hierarchy are prepared to suffer any consequences rather than permit Catholic children to attend them. The "Fatherless Children of France," by the admission of its own officials, is in entire agreement with this party, and declares that the orphans it proposes to assist will most certainly attend these public schools (AMERICA, June 29, 1918, July 13, 1918). By one of its statutes (*Titre I. b/*) the numerous Catholic orphanages and boarding schools, in which the most destitute of the orphans are enjoying a home and a refuge, are excluded from any share in its benefactions.

Americans may have no power to secure a just execution of the *Loi sur les Pupilles de la Nation*, to enforce an equitable and impartial distribution of the 2,000,000 francs, about to be appropriated by the French Government for the adoption of the wards of the nation, to block the working out of the new campaign to create a State monopoly of the orphans, or to minimize the permanent danger it is to the sacred rights of families and the religious conscience of the children. Over the funds contributed by Frenchmen they may have no control. But they have the duty to see to it that money contributed by Americans shall not be made to minister to a plan for depriving our beneficiaries of their Christian heritage. Our people have no intention of restricting their benefactions to the protégés of the French atheists; the object of the immense sums we are contributing, which in France are thought likely to amount eventually to not less than 200,000,000 francs, is to help all the orphans without distinction of creed, school or political affiliation. Yet there is ample evidence that American confidence is being abused, and that American money is being diverted by Frenchmen to subserve sectarian and political purposes.

An infamous traffic in children is taking place in France. No one acquainted with the facts can doubt of its existence. M. Jean Guiraud has called attention to it repeatedly in a number of issues of *La Croix* (December 15, 1917, March 1, 1918, May 7, 1918). In the last-named issue he says:

The "sales of children" continue to take place in shameless fashion throughout France. The State schoolteachers display

monthly stipends, sometimes with back-payments for many months, in order to induce the war widows to confide their children to them, after they have withdrawn them from the free [Catholic] schools that they have already chosen. We have a whole bag full of letters on the subject, sent to us from widely separated districts. (*La Croix*, May 7, 1918.)

The following are some of the letters which he has printed in the same issue. The first is from the commune of Mayenne:

The situation of little C— (the child of a poor dressmaker, a war-widow, with a daughter of seven years and a boy of six years) is the more worthy of interest, because her mother, a widow of more than six months, has been the object of this infamous "sale of children," so justly denounced by M. Jean Guiraud. She received a formal promise of five francs a month for her little daughter, but on the express condition that she should send her to the public school. The mother has nobly rejected such a bargain, by sending her little one to our Christian school. Many obstacles were put in her way to prevent her from soliciting aid from Catholic sources. Another letter is from the Hautes-Pyrénées:

The two widows, D.-M. and D. preferred to be deprived of the assistance promised them by the public school rather than withdraw their children from the free school.

Here is a letter from Vienne:

The public school assures the children it fears will enter our classes that they shall have no assistance if they do not enter the public school.

Another letter, from the department of the Ariège:

The families that have given us their little orphans are constantly harassed by the public school, which, for a long time, has been distributing assistance to the little orphans.

Another letter, from Finistère:

She [a good aunt who has gathered together five children, who have lost both father and mother] has seen herself refused for some months her allowance, and she has been told that if the children were at the public school, she would obtain it more quickly. She has held firm, however, and will have nothing to do with the public teaching at any price.

The three following letters are taken from the issue of *La Croix* for March 1, 1918. The first was written by a schoolmistress of a free school in the South. After speaking of the foundation of the *Oeuvre des Pupilles de l'Ecole laïque*, she continues:

The result of this creation was not long delayed; many war orphans have already left, and the day of their entrance into the public school, their relatives received, as back-pay, fifty francs. How can we struggle against such arguments? I still have four war orphans whom their mothers hesitate to withdraw.

Another letter speaks of the work of a State school-teacher of Central France:

At every moment, on one pretext or another, she is having the allowance withdrawn from mothers who have their daughters at the free school, and I have to work with her to obtain reparation for these cases of injustice.

Another letter is from a poor mother in Finistère:

I have been a war widow for three years; I have a little

daughter, eleven years old, and am without any means of livelihood except my allowance. Very often I have asked for help at the mayor's house; on every occasion they have refused me categorically, because my child is at the free school, and, as I do not wish to send her to the public school, I am deprived of all the help given to the commune.

In *La Croix* for March 1, 1918, M. Jean Guiraud sums up the situation as follows:

The State schoolteachers, almost always secretaries in the mayor's house, only too often make the dictates of their sectarian passions the rule for distributing the allowances granted to the wives of those at war and the assistance given to their widows; and in their case they traffic with a misery which they ought to hold sacred: either the public school with the allowance, or the free school with privation of assistance. We have a bag of letters, growing more full every day, sent from every point in France which tell us of this bargaining for the souls of the little children of our soldiers, who are either fighting or else have laid down their lives.

M. Jean Guiraud affirms that it was for the purpose of purchasing these children that the *Oeuvre des Pupilles de l'Ecole laïque* was founded. Its object is defined in its statutes to be the giving of assistance not only to the orphans already in the public schools, but also, and especially, those who can be induced to attend them, "that is to say," says M. Guiraud, "in less hypocritical language, all those, who, by threats or promise, they can entice away from the free schools, by speculating on the misery of their mothers, the war widows."

M. Guiraud has no hesitation in saying that the money used for this detestable bait is the money of the Fatherless Children of France:

It is the help of the *Fraternité Franco-Américaine* [the French title for Fatherless Children of France] of which the State schoolteachers in many places are disposing with full liberty, causing it to be distributed *en masse* to their own pupils and refusing it to ours. We are informed in a letter from a parish in the *département* of the Seine: "In almost all our communal schools the children are officially inscribed in the *Fraternité Franco-Américaine* by the directors and directresses." On the other hand we have received word from many *départements* that the schoolmasters have had the children attending the free schools deprived of the assistance of the *Fraternité*.

The following letters printed by M. J. Guiraud in *La Croix*, the first in the issue of March 1, 1918, and the second in the issue of May 7, 1918, are indications of the manner in which American money is being used. The first letter is from Vienne:

The teacher of the public school of — said to a mother: "I am the one who obtained this American aid for your children. They tell me that you wish to send your daughters to the Catholic school. . . . If you do so, I will have the assistance stopped." The poor woman bowed before the threat.

The second letter records a similar incident with a different result:

Several weeks ago we received a letter from Maine-et-Loire. The master of the public school, abusing his functions as secretary of the mayor, said to Madame Vve. B: "Madame, if you wish to be assisted by the *Fraternité Américaine*, take your little girls from the Christian school and put them under the care of the public-school master." Madame B. refused to make such a bargain.

If these were isolated instances, they might be set aside

as irrelevant and regarded as rare exceptions, merely incidental, perhaps inevitable, in the working out of a thoroughly benevolent purpose. Unfortunately this appears not to be the case, for M. Guiraud says, in the passage quoted above: "It is the assistance of the *Fraternité Franco-Américaine* [Fatherless Children of France] of which the schoolteachers in many places are disposing with full liberty, causing it to be distributed *en masse* to their own pupils and refusing it to ours."

M. Guiraud, therefore, presents proof to show that the public-school teachers are using American money to lure French children from Catholic schools into the public schools; he explicitly asserts that this is being done with full liberty, and throughout France, on a large scale, and he complains bitterly of the misplaced confidence of those who believe that there is no ground for worry. He is far from laying the blame for this abominable traffic on Americans. On the contrary, he says that the particularly odious feature of the affair is the fact that this corruption of a work of benevolence is in direct contradiction with the express wishes of the donors to remain outside of France's political struggles, and to give their money to all the orphans of the war without distinction of party, belief or school.

There are three forces in France which constitute a triple coalition against the Church: the State, especially through its department of public instruction, the Jews and the French Freemasons. With all three the Fatherless Children of France is on intimate terms.

It has its rooms in Paris in the offices of the French Ministry of Public Instruction, under the eye of the inspectors of education and the protection of the Vice-Rector of the University of Paris. The honorary president of the Fatherless Children of France is M. Painlevé, formerly Minister of Public Instruction, an ex-President of the Council, one of the favorites of the Masonic *Ligue de l'Enseignement*, and the very man whose publicly expressed jubilation over the adoption of the orphans by the nation was characterized in Paris as an imprudent unveiling of atheistic designs to make of these poor children a political prey. One of the delegates of the Fatherless Children wrote to M. Painlevé in October, 1917, when he was Minister of War: "You have had the unshaken and unfailing support of the work. Your name is linked with it from one end of America to the other."

One of those most interested in the founding of the Fatherless Children, Mlle. Dick May, a Jewess, who until recently was one of its three vice-presidents, stands high in the favor of the fine flower of French Freemasonry, and shared the counsels of M. Malvy until he was arrested for treason. M. Hovelacque and M. Georges Pagès, Inspectors General of Public Instruction, and M. Lapie, Director of Primary Instruction throughout France, have been or are members of the Administrative Committee of the Fatherless Children.

M. Lucien Poincaré is Vice-President of the Fatherless Children, but at the same time he is the Vice-Rector



of the University of Paris and President of the *Oeuvre des Pupilles*, the association which is the most active agent in the traffic of children. The Secretary General of this same odious association, M. Xavier Léon, was, until recently, the Secretary General of the Fatherless Children, and is at present one of its Administrative Committee.

It taxes credulity to the utmost to believe that these

high officials of the Fatherless Children who at the same time are officials in the Department of Public Instruction or in the odious *Oeuvre des Pupilles*, can play the parts of Dr. Jekyll and Mr. Hyde so well as to be in one function resolutely intent on depriving the war orphans of their Faith, and in the other seriously resolved on having them brought up in the religious convictions of their fathers.

## Chicago's Censorship of Films

F. G. DINNEEN, S.J.

**T**HE most important department of Chicago's city government is its censorship of the "movies," because it has achieved a marked degree of success in dealing with one of the gravest social and moral problems of the day. It is a notable fact that Chicago was one of the first, if not the very first large city in the world to deal effectively with the new and difficult problem arising from the public exhibition of moving-pictures. Ordinances governing such exhibitions were passed by the city council in 1907 and have done excellent service in repressing objectionable pictures shown freely in other cities. We are proud of the record made by our department of censorship in spite of vicious attacks upon it. Indeed, it is honored all the more for the very enemies it has made. Of them and their tactics, more will be said after explaining the plan of censorship.

In the first place Chicago's ordinances forbid the public display of any film until it has been inspected, approved and licensed. This is a very decided advantage over the method followed in Boston, St. Louis, San Francisco, and many other cities where the pictures are released for public showing and then viewed by inspectors: or worse still no attention is paid to them unless some one complains about their character. This Pandora-box plan is impracticable and ineffective. Between ten and twenty thousand new films are produced every year. Allow the clever and all too enterprising promoters to turn them loose uncensored in the ubiquitous picture-theaters, and no group of inspectors can ever check them up. In this matter above all others a little prevention is more effective than the remedial efforts of a whole police force.

In Chicago no permit may be given for any picture that is immoral, or obscene, or portrays any riotous, disorderly or unlawful scene, or tends to disturb the public peace, or is offensive to any creed, nationality or class of citizens. These regulations are broad enough to include all objectionable features and sufficiently specific to enable the censors to understand just what must be rejected or cut out. In these days of widely diversified moral standards, the word immoral might seem to present special difficulty. So thought the moving-picture promoters when they fought the Chicago ordinances even up to the Supreme Court of Illinois. There their validity

was upheld in the case of Block versus the City of Chicago, and an opinion rendered by Chief Justice Cartwright which deserves to rank as a classic in moving-picture litigation. It may be found in number 239 of the "Illinois Reports." The words of Justice Cartwright on the moral standard are well worth quoting:

Manifestly it would be impossible to specify in an ordinance every picture or particular variety of a picture which would be considered immoral or obscene, and no definition could be formulated which could afford a better standard than the words of the ordinance. It is doubtless true, as said by counsel, that there are people who differ on the subject as to what is immoral or obscene. There are the shameless and unclean, to whom nothing is defilement and from whose point of view no picture would be considered immoral or obscene. Perhaps others would be found, with no laxity of morals, who pay homage to art and would not regard anything as indelicate or indecent which had artistic merit, and would look upon any persons entertaining different sentiments as of inferior intelligence, without proper training on the subject and blinded by bigotry. Both classes are exceptional, and the average person of healthy and wholesome mind knows well enough what the words immoral and obscene mean and can intelligently apply the test to any picture presented to him.

Censorship has been effective in Chicago because the ordinances have been strictly enforced. The authority for inspecting and licensing films is vested primarily in the superintendent of police. That is just where it belongs according to Justice Cartwright. "The purpose of the ordinance," he says, "is to secure decency and morality in the moving-picture business, and that purpose falls within the police power." The active enforcement of censorship is subdelegated to the second deputy of police with a board of twelve censors working under his supervision. An apartment in the city hall is so fitted up that three sets of films can be inspected at the same time by members of the board working in squads. In the case of a problem picture, the whole board reviews it, and often expert opinion is called in. Prolonged personal observation enables the writer to bear testimony to the conscientious effort made to secure a verdict that shall safeguard public morality according to the law, and at the same time do no injustice to the owner of the picture. An appeal to a court of justice is allowed to determine whether the censors have exceeded their discretionary power. The courts have upheld the findings of the cen-

sors with remarkable unanimity. This whole arrangement constitutes a well-balanced system that is practical, safe and effective. It combines centralized authority and responsibility with the resultant judgment of a jury which is safeguarded against undue influence and possible corruption. The charge of "one-man power" so vehemently raised against it is specious, false and hypocritical.

The vastness, difficulty, and importance of the task performed by the censors is evidenced by the fact that 10,694 films, or about 11,000,000 feet, on every conceivable subject were inspected last year. They rejected 153 films as entirely unfit for public display. "Cut-outs" were made from about fifty per cent of the rest, totaling 216,556 feet. While viewing a picture, the censors take notes, then confer and agree on what parts must be eliminated. Cuts must be made by the owner of the film and deposited before a license is granted. A list of the cut-outs is marked on the permit so that an inspector visiting the theater can see whether those parts are omitted. Certain censors are detailed each day to inspect the theaters. Without this very important precaution, tricks of the trade would render censorship ineffective. It is very regrettable that the censors have no supervision or control over the suggestive and alluring posters placed outside theaters where inoffensive pictures are shown. Suppression of these suggestive and misleading advertisements and the elimination of the "pink permit" given to pictures "for adults only" are two reforms that will soon remove the only serious defects from Chicago's plan of censorship.

It is not easy to estimate or measure exactly the beneficial results of the above plan, and to express them in words is almost impossible. A long list of the subtitles and scenes eliminated could easily be given; but they are so indecent as to be utterly unfit for print. What must the pictures be! Nothing short of a visit to the board-rooms and a view of the cut-outs can convey an adequate knowledge of the disgusting sights and hideous exhibitions from which the people of Chicago have been saved by their censorship. The effect of such a visit is sure to be shocking, for many it is positively sickening; but it never fails to rouse parents, clergy, officials, and members of civic organizations to a realization of the tremendous importance of one department of our city government.

It would be too much to say that nothing objectionable ever escapes the censors, but relatively speaking the results are very gratifying. Compared with other large cities the Chicago movies are clean. I have heard promoters howl with rage and indignation when they brought their lascivious, sex-problem, and criminal exhibitions here and had them rejected or badly cut. There resentful protests were based on the fact that the same pictures were freely shown in New York and other eastern cities without the slightest objection. The approval of the National Board of Review is often flaunted and appealed to as if it were the ultimate criterion of all that is good

and pure. Indeed, it is far from being such, and the Chicago censors wisely refuse to recognize a court of appeal instituted and maintained by the moving-picture interests. This National Board of Review is a purely volunteer organization without any authorization or approval except what it gets from the associated film-producers. In view of the fact that many cities accept their findings as a safe and sufficient censorship, their proceedings, standards and ideals deserve more criticism than can be given here.

Far from being enemies of the moving-picture industry as such, the Chicago censors have acted the part of the wise surgeon by cutting out the moral rot thereby contributing most effectively to the healthy development of the business with all its immense possibilities for good. The more respectable producers of films appreciate the saving value of censorship and have recorded their approbation. They know full well that their worst enemies are those of their own household. These managing spirits, who imagine that a picture must be nasty to be a financial success, have waged relentless warfare on censorship in Chicago and have done their worst to destroy it and discredit it at home and abroad. Their attacks have proved worse than futile. As the fight waxed hotter, public interest was stirred, the issue studied, its importance realized, and the moral forces of the city rallied to its defense. As a consequence strict censorship is here to stay.

The head of this department has repeatedly said that the preservation of censorship is due chiefly to the energetic support of Catholic influences. This fact is mentioned, not as a boast, but as an example, with the hope that it may stimulate the interest and activity of Catholics generally in striving for the solution of this vital problem. The very souls of our children are at stake. The movies are the most serious menace to their moral welfare. Therefore, we cannot remain passive or indifferent. It is futile merely to inveigh against the moving-picture theaters. They are an integral part of our social life, and they are here to stay. Help to make them clean and wholesome places of public entertainment. Strict censorship is the means, and it is our duty to support it. For several years this was done here in Chicago by one or two priests. Then more vigorous action became imperative, and was approved by his Grace, the Most Reverend Archbishop. The heads of Catholic organizations met and addressed a strong protest to all the city officials against the forces and influences seeking to destroy censorship. When an amending ordinance of a vicious character seemed certain to be passed by the city council, a letter was sent to all the pastors of the city urging vigorous opposition in their parishes. As a result, instead of passing, the ordinance was referred back to committee by a vote of fifty-four to sixteen. This was a decisive victory for the advocates of censorship, but it does not dispense with that vigilance which is the price of final victory in the Church militant.



## Some Tactics of Prohibitionists

GEORGE E. HOADLEY

**T**HIS paper, like its predecessors, is neither a defense of the saloon nor an attack on it. The saloon is not the topic under discussion, but only the aims and methods of certain bone-dry Prohibitionists who under the guise of exterminating the public bar are attempting by fair and foul means to interfere with the legitimate customs of citizens, especially with the use of sacramental wine.

That some of the leaders in this illegal movement are bitterly anti-Catholic, while others are imprudent in their actions and insulting in their words is not hard to prove. To begin with, the great leader of the anti-Catholic movement today, Sidney J. Catts, Governor of Florida, was elected on an anti-Catholic platform: abuse of Catholicism was his only stock in trade—his only claim for support at the polls. His candidacy had been repudiated by other political parties and the Prohibitionists put him on their ticket. He says himself that "the Methodist Church fought, like a tiger, to the last ditch," to place him in the Governor's chair, and the head of the Anti-Saloon League is a bishop of that church. Not content, however, with allowing the anti-Catholic candidate to remain in the political arms of the Methodist Church, the Anti-Saloon League threw the weight of its organization, its money, its speakers, into the campaign. Catts, as the candidate of the Methodist Church, the Prohibition party, and the Anti-Saloon League, campaigning on an issue of intolerance, was elected Governor of Florida. Today, he is wandering into other States, in an effort to spread this intolerance. But he has lost none of his prestige with the Anti-Saloon League. When it held its national convention in Washington, December 10 to 13, 1917, the Governor was one of its honored guests and speakers. The proceedings of that eighteenth national convention, published by the League, is now off the press. The speech of Governor Catts has been carefully eliminated from the report. No mention of his name appears among the list of speakers, arranged alphabetically. Why? Because the Anti-Saloon League is too wily to be hoisted by its own petard. But, alas and alack, some one in the publishing office blundered. Some proof-reader fell by the wayside. For, in "The Convention Story," printed on page fourteen, the following little paragraph tells the tale:

*The Program.* The program was carried out practically as had been previously arranged. The addresses given will be found in full upon the succeeding pages of this book. On Tuesday night ex-Secretary of State, Hon. William Jennings Bryan; General Superintendent Rev. P. A. Baker, D.D.; Dr. Ira Landirth and Governor Sidney J. Catts of Florida, addressed the overflow meeting at the First Presbyterian Church.

While his address has been omitted from the convention proceedings, it will be seen by the paragraph quoted, that Catts was numbered among the chosen

orators, and was arrayed with the bright particular stars of the convention. The address of Governor Catts does not appear, but one sentence of that speech rings clear, even though it is not reproduced in a report of the proceedings. Said Catts:

Liquor may not be imported into the State of Florida (after I get through with the Prohibition measure, and after the bill has been passed by the people) for any purpose whatsoever, and the man who needs liquor for his religion had better prepare to take his religion out of Florida.

Speaking for Oklahoma, the Anti-Saloon League representative declared that "Liquor cannot now be imported into the State for any purpose whatsoever," to the wild applause of the gathered fanatics. That statement, however, has also been blue-penciled out of the official report.

The New York State edition of the *American Issue*, official publication of the Anti-Saloon League, in its issue of November 6, 1915, prints on its editorial page, as a leading article, a paper which is headed: "*Discovered—a Church after the Saloonkeeper's Heart. And it is not a Roman Catholic Church.*"

The same paper, in its issue of July 10, 1915, devotes more than a page to what is said to be a reprint from the *New York World*. The article is headed: "Interview with Officers of Catholic Prohibition League by *New York World*." The article, however, deals entirely with statements made by the Rev. George Zurcher. The papers quote as "some of Fr. Zurcher's striking utterances," these and similar strictures on perfectly respectable organizations of high-minded men:

The Catholic Club of New York pays annually over \$1,000 for a license to sell intoxicants to its members, every day, Sunday included. One of its members has not yet been able to convince it that it ought not to sell intoxicants on Good Friday.

In our large cities the brewer is the king. The Church in the United States is nearly silenced. Is he (the king) trying to hypnotize her, too?

If the Jesuits of New York know of another effectual remedy for the plague of intemperance they ought to bring it forth instead of condemning the only effectual remedy [Prohibition] known.

The Anti-Saloon League journal continues:

Just now the "big man" in Catholic Prohibition activities is the Rev. George Zurcher, pastor of a small parish at North Evans, in Erie County, New York. Father Zurcher has made that little-known town famous as the town of the original "Priest-Prohibitionist." \* \* \* No anti-temperance activity in his Church escapes him. He denounces the Catholic Club of New York for having a bar in its basement and selling liquor on Sunday, and quotes the discipline of the Church to show that drinkers, to whom drinking is the occasion of mortal sin, may get "absolution" from a confessor, but he says it is of "no avail," and they are "guilty of a sacrilegious confession" if they have not a "true and firm" purpose of abstaining from intoxicants. *He advocates the use of unfermented wine at Mass.*

Father Zurcher was one of several priests who signed the

following petition to the Pope: By permitting us, undersigned, priests in the United States, to use unfermented wine in Mass, according to the ancient discipline of the Church, Your Holiness would wonderfully help to abate that raging pestilence which every year in these United States alone kills in soul and in body about 35,000 Catholics. The alcoholic liquor traffic controls and corrupts our civil government, *bribes the clergy into silence, is most powerful and devastating where Catholics are numerous*, and constitutes the greatest hindrance to the conversion of Protestants.

The *American Issue* concludes:

Of the C. T. A. U. he (Father Zurcher) says: The fossilized C. T. A. U. theory is a sinister and shocking reality, in so far as it serves as a rampart protecting the liquor traffic from annihilation in America. \* \* \* The National Union, so big, so Catholic, so tolerant of the saloon, must not be shocked to learn that most brewers and liquor dealers in America today are Catholic. *The great National Union and the great liquor business look like two quiet and harmonious brothers in the one Church.*

Regarding the taking of money from liquor dealers, Father Zurcher says: The brewer controls the politics of large cities, *and his sway will be unmolested as long as he plasters the mouth of the Church with bank checks and glucose.* It is high time for the Church to reaffirm her ancient discipline in regard to contributions from liquor men.

The publication from which the above is quoted, the *American Issue*, surely could not lay claim to being other than anti-Catholic. The New York State edition, is the official mouth-piece of William H. Anderson, Superintendent of the New York State Anti-Saloon League. Presumably, it represents his views. The Rev. Rollin O. Everhart, its New York State editor, is also a member of the National Board of Directors of the Anti-Saloon League. Mr. Anderson is likewise a member of the same board, so it is fair to presume that they echo the views of the national organization.

The *American Issue*, national edition, of March 2, 1918, attempts to belittle Cardinal Gibbons in an article printed at the top of its editorial page, headed: "Cardinal Gibbons not the head of the Catholic Church in U. S." This article was written by John F. Cunneen, an employee of the Anti-Saloon League, whom the League advertises as "a Catholic layman of Chicago." The comments on the venerable Cardinal conclude with these words:

Cardinal Gibbons is with a woful minority among the clergy of the Catholic Church. Cardinal Gibbons was eighty-two years of age last July. In 1914 Cardinal Gibbons said: "I am too old now to change my attitude on a subject as important as this [Prohibition]." The people of the country are not going to be swayed by the views of a man who is in his eighty-third year, and who said when he was eighty that he was too old to change his attitude upon the question of Prohibition.

The fact that the Anti-Saloon League has reprinted this tirade in circular form and is advertising it for sale, shows conclusively, its attitude toward the beloved Cardinal who has always been so sane and considerate in his views.

The Anti-Saloon League publishes and advertises for sale, a pamphlet called "Catholic Temperance," written

by a young priest of a middle western State (Indiana). A full-page picture of Pope Leo XIII would lead one to believe that the pamphlet was Catholic in tone. On page fifteen, however, a priest, wearing the vestments and standing in the pulpit, is surrounded by a figure of blind justice, the scales weighted down with bribes. A slimy hand reaches out from a barrel labeled "Saloon Octopus," and closes the mouth of the priest.

The Anti-Saloon League also issues a circular, showing a picture of Cardinal Mercier, and quoting his utterances against alcoholism, a quite different thing, by the way, from bone-dry Prohibition. The circular tells of "What came out of Belgium's cellars," and says, in part:

It is now a well-attested fact, if not, indeed, a matter of common knowledge, that the sack of Louvain and the nameless horrors visited by the German soldiery upon the Belgium women were the result of drink which the victorious Teutons found in the cellars of that hapless town. \* \* \* But, after all, Belgium as a nation suffers only what individuals have suffered from drink for ages.

In the Texas campaign, a few years ago, a Catholic priest happened to say a good word for a Protestant candidate for Governor of that State. The Anti-Saloon League immediately issued a circular which it is still distributing with other samples of its "literature." The circular declares: "It is well known that whatever Catholic priests do is in the interest of their Church, a fundamental Catholic doctrine is that their Church ought to dominate and control civil government." The circular adds that a man endorsed by a priest would be "under obligations to the Catholic Church, as such, as well as to the liquor interests of the State. Without a word more, all Protestants ought to know what to do with any candidate having such a backing."

Lately the League has sent broadcast a document which declares that "The Oklahoma Sacramental Wine Case is not Settled." Rev. Purley A. Baker, its Methodist Superintendent vaguely says: "The Methodist church *does not favor* the use of fermented wine in the Sacrament. The Baptist church, like the Methodist, *is radical.* The W. C. T. U. has moral suasion arguments against the use of liquor for medicinal and sacramental purposes."

The W. C. T. U. prints a pamphlet, circulated likewise by the Anti-Saloon League, which says that it is "interesting to know that the Rev. Father Zurcher is one of the men who do not believe in using fermented wine at the Lord's Supper."

And so on to the end of the chapter. The Methodists are today engaged in raising a "thank offering," in order to build a temple at Washington, "a monument of gratitude for National Prohibition." The Methodists and the Anti-Saloon League are too clever to come out in the open, until they feel, as in Florida with Catts, that the ground is secure. The League may continue to employ Catholic men and women, and even, occasionally, the clergy, the better to throw dust in the eyes of the Catholic people. It is all part of the game.



## The Baltimore Cathedral

RAPHAEL S. PAYNE

**A** LANDMARK invested with the vital and immortal associations of 113 years, the beautiful old Baltimore cathedral has been the scene of many notable functions and deliberations whose majesty and wisdom have unequivocally reflected the spirit of the Church militant and patriotic in America. John Carroll, the first Bishop of the United States, was the inspiration of the movement which created this cathedral.

Bishop Carroll was born in the Maryland colony in the year 1735, his mother being endowed with those traits and virtues which find fruition in domestic felicity. He was educated at the College of St. Omer, where Charles Carroll, his kinsman and a Signer of the Declaration of Independence, was also a pupil, and his consecration as bishop took place at Dorsetshire, England, August 15, 1790, in the private chapel of Mr. Thomas Weld, some of whose descendants in recent years settled in Baltimore. An interesting coincidence of his consecration was the fact that Bishop Madison of the Episcopal Church of Virginia, who was on a similar mission, sailed for England and returned to America on the same ship as Bishop Carroll, and on the voyage a pleasant friendship sprang up between the two prelates.

Bishop Carroll was a great patriot, and in appreciation of his exalted views of life, his nobility of character and scholarly attainments he was invited by Congress to deliver a panegyric, February 22, 1800, on the character of President Washington. This oration has been preserved in the archives of Maryland as a model of style.

His Eminence, Cardinal Gibbons, in a historical sermon at the time of the Cathedral centenary said:

I regard the selection of Bishop Carroll as a most Providential event, which was fraught with far-reaching consequences for the welfare and development of the Catholic Church in America. For if at that time a prelate of narrow views, a man out of sympathy and harmony with the spirit and genius of the new Republic, had been chosen the progress of religion would have been seriously hampered and impeded. He was a man of sterling piety and enlightened zeal. These gifts endeared him to the people. His consummate tact, his courtly manners and unfailing charity won the respect of his fellow-townsmen, with many of whom he had intimate relations, without distinction of creed. His sturdy patriotism and the active part he bore in strengthening the cause of the new Republic commanded the confidence and esteem of the fellow-countrymen and the friendship of the father of his country.

The cathedral was built on historic ground in the most picturesque part of Baltimore, which was acquired from General John Eager Howard of Revolutionary renown. General Rochambeau, in command of the Legion of the Duc de Lanfau, on his return from Yorktown stopped in Baltimore and pitched his camp on this site. An early Maryland chronicle related that the chaplain of the French troops celebrated a grand military Mass in old St. Peter's, the cathedral church; the services being conducted with much pomp and magnificence, fine music being rendered by the various bands, and all the officers and soldiers appearing in full dress. The building was designed by Benjamin Henry Latrobe, the architect of the capitol, a friend of George Washington, and one of the most polished and versatile men of his day. He was a lawyer, engineer and artist, noted for his polite learning and elegant taste. The following interesting letter, dated August 5, 1806, was written by Mr. Latrobe to Bishop Carroll:

The principal motives which induced me to undertake the labor of the design at a time when neither my existing engagements nor the circumstances of my family permitted me to undertake it with convenience, were not entirely selfish. To the disinterested benevolence and the pious sensibility of a clergyman of your Church I owe my existence, at all events an existence of which I have no reason to be ashamed, and I hope I have never since omitted an opportunity of

honoring and serving the Church of which he was a splendid ornament.

The corner-stone of the cathedral was laid by Bishop Carroll July 7, 1806. During the three years of the war of 1812 work on the cathedral was suspended, but Bishop Carroll, who died August 3, 1815, at the venerable age of eighty-one, lived to witness the resumption of its construction. It was built of massive porphyritic granite blocks, which were hauled from Ellicott City, some twelve miles from Baltimore, by means of ox teams. Its original cost was \$225,000.

As Jefferson's Monticello has been proclaimed the truest and most palatial type of the colonial order, so has this cathedral been admired by critics as the noblest specimen of purely classic ecclesiastic architecture in America. A correct idea of its architecture and interior decoration may be had from the following data: The order is Graeco-Ionic. The building is cruciform in design, 190 feet in length and 119 feet at its greatest width. The intersection of the cross supports a dome of noble and graceful proportions, with a circumference of 207 feet, lighted by an exterior dome which is a commanding feature of the city's landscape. The height from floor of nave to summit of dome is 127 feet. A smaller dome, carried by six Ionic columns, springs in beautiful proportions over the grand altar. The body of the church consists of three divisions opening from the central dome. The main division is covered by two succeeding domes, supported by majestic pillars similar to those under the central dome. From these domes arches open upon side aisles which are lighted by windows sixteen feet high and six feet broad, in which the conclave effect is carried out. In all, including the side entrances, there are about fifty arches which offer fine perspectives at any step. There are five graceful galleries, one in the sanctuary, two over the main entrance, suspended one above the other, and two facing each other and overlooking the central division of the church. One of these is the choir balcony, approached by a spiral stairway of stone which rests on an Ionic colonnade. The organ, which is one of the largest in the country, has 6,000 pipes and thirty-six stops.

The music of the cathedral, whose programs include all the great classic Masses, has been noted for generations. For over twenty-five years the music was under the direction of Professor F. K. Hale, who died in March, 1911. In the annals of the choir appears the name of John Linhard, a famous organist, who led the band that serenaded Jenny Lind upon her arrival in Baltimore fresh from her triumphs at Castle Garden. In the past local amateur talent contributed many sopranos and contraltos to this famous choir which though hushed in the flight of years still lives in the memory of old parishioners. Francis Lipp, for instance, whose superb bass was the admiration of church-goers, is still talked about by music-lovers.

An impressive feature of the cathedral's music is the annual chant of the *Tenebrae* during Holy Week by 300 seminarians from historic St. Mary's, the home of theology. It invariably attracts the best church-element of the city, regardless of denomination, and is said by European travelers to rival in choral beauty the same ritual as sung at the Lenten services in St. Peter's, which Byron in his beautiful apostrophe depicts as "all musical in its immensities" and where "majesty, power, glory, strength and beauty all are aisled." The communion-rail of rare marble, exquisitely wrought, and extending the full width of the church was the gift of the late Michael Jenkins, whose munificence finds expression in Baltimore's most beautiful memorial church and the Maryland Institute of Art. The grand high altar is a superb mosaic of precious marble and was imported from Marseilles, May 31, 1821. Beneath this altar are the tombs of Archbishops Carroll, Mareschal, Whitfield, Eccleston, Kenrick and Spalding. The remains of Archbishop Neale repose at Georgetown, while Archbishop Bayley was buried at Emmitsburg.

The surface of the ceiling of the cathedral is a brilliant piece of decoration, relieved with circular panels, ornamented with rosettes, while four life-size medallions of the Evangelists adorn the walls of the great dome, which bears the following inscription in bold letters of gold: "The House of God, which is the Church of the Living God. The Pillar and Ground of Truth. One Lord, One Faith, One Baptism." Blue, gold and gray are the dominant tones of the interior color scheme. The impression upon entering is that of dignity and splendor. You experience a sense of reverence which is deepened by the beautiful light effects which seem to cast a sort of charm over the imagination even of the habitué, inducing repose and contemplation. Whether at dawn or high noon when the sun streams through the lofty dome and idealizes painting, column and statue, or at twilight when the fresco is subdued and the arches, as if by magic, become magnified, or at night in the effulgence of wax candles and electricity, which imparts mystery to the shadowy recesses, this hallowed shrine of American Catholics first captivates then impresses, while all its glorious associations "in solemn troops and sweet societies," appear to take tangible form and serve to illustrate its character. The most imposing feature of the exterior is the superb Ionic portico, supported by ten stately fluted monoliths with voluted capitals, which were added over sixty years ago by Archbishop Kenrick.

The cathedral was dedicated May 31, 1821, when the leading Catholic families purchased the title to a large number of pews which yielded the sum of \$40,000. On Ascension Day, May 25, 1876, it was consecrated by Archbishop Bayley, the immediate predecessor of his Eminence, Cardinal Gibbons. The sacristy was erected in 1879 and the building was enlarged and a new sanctuary added in 1888. Father Roger Baxter, who held the chair of philosophy at Georgetown College delivered the dedicatory sermon, and the first ordination held in the cathedral was that of Stephen Dubuisson, S.J.

Cardinal Fesch, uncle of Napoleon, presented the cathedral with the following collection of paintings: "Vision of St. Nicholas," "Baptism of Jesus," "Agony in the Garden," "Simeon Holding Our Lord," "Vision of St. Augustine," "The Last Supper," "The Transfiguration," "Christ Feeding the Multitude," "The Lord Appearing to St. Mary Magdalene," "Christ and the Samaritan Woman," "Jesus Bearing the Cross," "St. Veronica," and "The Assumption of the Blessed Virgin Mary." Among other paintings of special historic interest are "The Descent from the Cross," by Guerin, a gift from Louis XVI, and that of "St. Louis Burying His Officers and Soldiers Slain Before Tunis," from the brush of Steuben.

Of the American Hierarchy more than two-score Bishops have been consecrated in the Cathedral, about half of whom received the Holy Oils at the hands of Cardinal Gibbons. Since he became Archbishop Cardinal Gibbons has ordained about 2,000 priests. Here also three prelates have been invested with the insignia of the cardinalate. In 1886 Leo XIII made Archbishop Gibbons a Prince of the Church, a most interesting and important event in the history of the Church in America. In 1895 Leo XIII delegated Cardinal Gibbons to confer the red hat upon Mgr. Satolli, and again in 1901 on Mgr. Martinelli. Distinguished among the prelates consecrated here were Fenwick of Boston, Dubois of New York, Purcell and Elder of Cincinnati, Whelan of Wheeling, Gross of Oregon and the two Foley brothers of Baltimore.

Poe's lines on the "Angelus," "At morn—at noon, at twilight dim!" recall an interesting bit of history anent the bells of the cathedral which have noted the hour of so many Masses. Over a decade ago the Rev. Louis O'Donovan impelled by a sense of accuracy and his veneration for the traditions of the building with which he has been so intimately associated since his boyhood, determined to explore the tower. His arduous climb of ladders and through trap-doors was not only rewarded with a

commanding view of the city's landscape but the following data upon which his pen dwells thus:

Under the main bell is a heavy clapper used for all low Masses and on the outside two hammers, one for the hour, and the other for the Angelus, worked by the clock. Running around the bell are six bands of tracery, all very beautiful in delicacy of detail, but especially one of grapevine, with pendant clusters of grapes and heads of wheat. On the outside of the bell on opposite sides, are two medallions several inches high. One is the Crucifixion, the other the Madonna and Child with the words "Jesus-Maria." But most interesting of all are the inscriptions in French and Latin, nearly encircling the upper part of the bell, "*La très Sainte Vierge. Ambrosius Mareschal Archiepiscopus Baltimorensis Tertius Ponere Curavit—Pius VII, Leo XII, Pius VIII.*" On a lower line is the following: "*Faite a Lyon par Joseph Frere-Jean MDCCC XXX.*"

It is thus seen that the bell was manufactured in Lyons, France, in 1830, and Archbishop Mareschal who dedicated the cathedral presented the bell and witnessed the reign of three Popes. Cardinal Gibbons in his book of reminiscences has aptly called his cathedral "the great hall of legislation of the Church in the United States." Here have assembled in convention her most learned and distinguished dignitaries for the purpose of formulating laws which became necessary to meet existing conditions. Here have been held ten provincial councils and three plenary councils. Archbishop Kenrick presided over the First Plenary Council in 1852, Archbishop Spalding over the Second in 1866 and Cardinal Gibbons over the Third in 1884 when seventy-eight Bishops and Abbots were present. His Eminence was baptized, ordained priest, consecrated Bishop and invested with the red hat all in the cathedral. It was during the period when he was Vicar Apostolic of North Carolina and Bishop of Richmond that he preached and wrote his "Faith of Our Fathers," which has been translated into about every tongue and may be found in the library of millions of homes.

## COMMUNICATIONS

*Letters, as a rule, should not exceed six-hundred words.*

### Catholic Organization

*To the Editor of AMERICA:*

The lack of the Catholic body in using effectively publicity, leadership and organization, was very well brought out in AMERICA by Michael Williams and R. J. McWilliams, S.J. The evil is universally acknowledged, and, periodically it is resolved: "Yes! Something *must* be done!" But what are we doing? Ever bemoaning the fact, and probably getting more ready to do something in the future. But the need is imperative for present action; zealous, not impatient; persevering, not spasmodic; systematic, not hysterical; united, not scattering, or pulling in contrary directions. See what has been accomplished during the past year through organization by the Government and the press. Catholics, rightly mobilized, might be a greater dynamic and a more permanent one.

Catholic Federation did indeed make a start, an excellent one; probably some might say a too ambitious start. And it did accomplish good, especially in stigmatizing and eliminating vicious "movies" and much foul literature. But the results were not thought commensurate with the efforts. Perhaps we are too impatient and look for too great results all at once; perhaps more was accomplished than the modesty of Federation allowed to be known in their desire to avert disappointment or to shelter themselves from blame by throwing the responsibility on the Bishops. Time will prove whether or not this was a wise move. It should not be made impossible to say whose is the blame in the event of mistakes or failure. Constructive criticism is essential to the upbuilding of human organizations; and we do not like to criticize our ecclesiastical superiors.

Either, then, we must make a fresh start or we must strengthen the hands of Catholic Federation. The latter seems to me the



safer plan. A new attempt, even under the leadership of the excellent Mr. Williams, who would get my vote, would have to make its own mistakes, overcome the inherent difficulties and perhaps end in disappointment. It would appear to be wiser for Federation, which is already in the field and has learned by experience, to proclaim emphatically and minutely what it has accomplished, to give assurance that it will go on, surely if slowly, to greater strength and effectiveness; invite constructive suggestions and a "long pull and a strong pull" from us all.

This greater effectiveness might be attained on the principle of "divide and conquer," by confining the work within narrower limits and leaving some fields to other organizations. But the great weakness lies in the fact that much "resoluting" is done in conventions and little work in local branches. It is the small fibrous roots that are the feeders and strength of a tree.

Baraboo, Wis.

J. T. DURWARD.

### Boy Scouting for Catholic Youth

To the Editor of AMERICA:

I have read with considerable interest Mr. John F. Fogarty's article, "Boy Scouting for Catholic Youth," and Mr. Herbert Hart's comment upon the same. I regret that I, for one, do not agree with Mr. Hart. Mr. Hart states that "the apparently radical change in the attitude of Catholic churchmen and educators in regard to the movement is very disturbing." That the Catholic clergy were slow to recommend the Boy Scout movement, before they knew its ends and aims, to my mind is most commendable. "Be not the first by whom the new is tried." But that, after careful investigation and mature thought, finding in the movement nothing dangerous to faith or morals, they should openly commend the movement, is likewise commendable.

Mr. Hart's particular case is indeed sad. That the Boy Scouts should supplant the Junior Holy Name Society is a move in the wrong direction, and not at all in line with the teachings of the Boy Scout movement. When his Eminence, Cardinal Farley, of New York, approved the formation of Catholic troops of Boy Scouts, he did so with the proviso that all Catholic scouts should first be members of a Junior Holy Name Society or a recognized Catholic society. Moreover, all scout officials prefer to have their troops connected with some church organization. The Boy Scout movement, in itself, is wholly non-sectarian.

Since Mr. Hart quotes his experience, let me mention mine by way of contrast. I have a Junior Holy Name Society, and a troop of Boy Scouts. Every boy who wishes to join my troop of Boy Scouts must first be a member in good standing of the Junior Holy Name Society. We hold meetings every Tuesday evening. First the regular meeting of the Holy Name Society is held. This is followed by the troop meeting of Boy Scouts. The two societies are conducted separately. I might add that not all the members of the Holy Name Juniors are Scouts.

We have also a "Scout Camp," under the supervision of the Lancaster Council, Boy Scouts of America. It did not require any "maneuvering" to solve the camp question. We have our own camp, under my personal supervision. A neighboring parish, in which there is established another troop of Catholic Boy Scouts, is also conducting its own camp under the direct supervision of a seminarian. When we were affiliated with the National Boy Scouts, the local scout executive assured us that we would not be asked to attend any services in Protestant churches, and, furthermore, that we could conduct our own camps, outings, etc. In fact, the only public affairs in which we participated, as a troop, were those of a civic or national character, such as the Child Conservation campaign, the Red Cross, Liberty Loan and K. of C. drives, and War Stamp and Thrift Stamp sales. As to public meets, I can see no more danger in them than in a baseball game with a team of boys not of their faith. That "Catholic troops will languish and die," is a statement which Mr. Hart has not proved.

As to the "disgusting little dose of sex-hygiene," as Mr. Hart styles a certain paragraph in the official scout handbook, again I must disagree with Mr. Hart. I cannot see that the paragraph referred to will injure any scout. Purity is a virtue insisted upon among all scouts. "A scout stands for clean speech, clean sport, clean habits, and travels with a clean crowd" (Scout Law, No. 11). Every boy arriving at the age of puberty should have some instruction on sex-hygiene; in many cases sinful habits had been acquired before the boy knew their baneful effects.

Finally, Mr. Hart says that he "fails to see that the scout movement can be an improvement over the glorious Confraternity of the Holy Name." I do not know of any one acquainted with the Boy Scout movement making such a rash claim. The Holy Name Society is essentially a religious organization, and it has been the constant aim and endeavor of National Headquarters to keep it such. And rightly so. My contention and belief is that the Scout movement can be used to good advantage, to supplement the work of the Holy Name Society among boys. It supplies the means to keep the boy's mind and body actively and beneficially engaged during his many waking hours. The scout movement, under capable Catholic management and influence can be made a great help in character-building in boys. True, the movement as such, aims no higher than the cultivation of merely natural virtues, but the Rev. Thomas McGrath in the first part of his admirable little "Prayer Book for Boy Scouts" (Kenedy) shows how scouting may be elevated to the plane of the supernatural, and how it may be used to the end that our Catholic Boy Scouts may become the "flower and reserve force of the Church in America."

Lancaster, Pa.

MARTIN J. STEFFY.

### Sisters and Nuns

To the Editor of AMERICA:

I notice that you give in AMERICA for July 6 the canonical distinction between Sisters and nuns. Florence Nightingale, the patron saint of the Red Cross, in her correspondence, is perhaps not so strictly orthodox but she is no less instructive, when she says of the training of some of the nurses she had to deal with:

The ladies who are not Sisters have not the chastened temper, the Christian grace, the accomplished loveliness and energy of the regular nun. I have seen something of different kinds of nuns, am no longer young, and do not speak from enthusiasm, but from experience. There is nothing like the training (in these days) which the Sacred Heart or the Order of St. Vincent gives to women.

It might be remarked also that, in many of the published reports that are now coming from "over there," it has become the fad to speak of all the nurses as "Sisters." Not content with appropriating the nun's garb for a uniform, they seem to covet the old distinctive name as well.

Baltimore.

B. C. R.

### The Decline in the Birth-Rate

To the Editor of AMERICA:

In your issue of July 6, Dr. Jas. J. Walsh, in his article "Decline in the Birth-Rate," says:

It is well known that the birth-rate among graduates of our two oldest universities is so low that were they to receive as students only the sons of former graduates, they would have a very small and rapidly vanishing number.

I wonder if the learned doctor has ever gathered statistics from Catholic Colleges. This phase of the all-important topic discussed by Dr. Walsh deserves a little thought. In the statistics of a silver jubilee class, graduates of 1893, of one of our best Catholic colleges, I find that out of twenty-eight graduates, ten entered the sacred priesthood, and out of the remaining eighteen seven married, and they have twelve children of whom five are boys.

New York.

JOHN GIBBONS.

## A M E R I C A

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## The Nation on Its Knees

OUR three American Cardinals have issued an appeal to Catholics and to all our fellow-citizens to pray fervently for the speedy victory of the American arms, and for a lasting, righteous peace. Their Eminences point out that we have entered upon this war animated by principles as universal as they are unselfish. Not seeking conquest by force of arms, "we battle for the welfare of men of every nation, asking no special indemnities for our sacrifices other than those which all free men always seek." The Catholic people of this country have been conspicuous in sacrifice, that justice might reign. They have given their time, their scanty possessions, and what is dearest to them, their children. They have spared nothing, that the great country, under the protection of whose benign political institutions and just laws the Church of God has flourished, might be preserved in the undisputed possession of her national honor and integrity. In thousands of churches, from the stately cathedrals of our great cities to the humble little chapels of the countryside, in convent and school and in cloister, where by day and through the watches of the night the service of God continues in one uninterrupted golden round of praise and adoration, fervent prayer has gone up before the throne, begging the powerful protection of the God of nations, for our just cause.

Surely today Catholics are on their knees, and in the mind of their Eminences, to win this war, "we must invoke the nobler powers of sacrifice and faith," and while "we fight like heroes, we must pray like saints."

From every corner of America arises the cry of souls to God. The nation is on its knees before the King of kings. That is the surest sign that America will lead the nations of the earth to victory over mere might. For God is our surest help as He must be our surest hope. And the prayers of a nation fighting not for gain but for good, will certainly be answered.

If God be with us, we need not fear the hosts of the enemy. We shall evince our patriotism, not merely by outward works of service, but by lives of integrity, making ourselves and our nation less unworthy of His protection.

## An Academic Drive on the Pope

THE drive on the Pope seems to be continuing still. The instance of it that has most recently come to our knowledge is a malignant little paragraph in a widely advertised "historical" work called "The Roots of the War," by Drs. William Stearns Davis, William Anderson and Mason W. Tyler of the Faculty of the University of Minnesota. The objectionable passage occurs in the chapter on "Free Italy and Its Consolidation," in which the second of the above-mentioned professors tries to justify Italy's sacrilegious spoliation of the Holy See in 1870, ending his doleful catalogue of the Vatican's crimes against liberty with these words:

During the present war, the clericals have failed to take a strong pro-Italian stand, and may, indeed, have some difficulty in clearing themselves of the charges of pro-Germanism, and assistance to the enemy, now becoming current in very responsible written books. The slow but steady movement since about 1900 toward a more conciliatory policy on both sides probably received a complete check when, at the beginning of the war, the Pope showed an entire inability to stand out against the destruction of Belgium and Poland or even to comprehend, much less to sympathize with, the national aspirations of Italy.

Those who have followed with any care the numerous articles in defense of the Holy Father's attitude toward the war which have appeared in *AMERICA* and the *Catholic Mind* will doubtless see at once how unfair and how unpatriotic is Dr. Anderson's attack on the Pope. It will be noted that at the very opening of the paragraph the invidious word "clericals" is used, a term which is meant, no doubt, to convey to the reader a picture of certain narrow, intriguing, priest-ridden, political Romanists, the sworn enemies of the enlightened Liberals in every land. The next thing to be observed is Dr. Anderson's discovery that these clericals "have failed to take a strong pro-Italian stand." But German papers, strange to say, complain that the Vatican is decidedly pro-Italian. The semi-official *Kölnische Zeitung*, for instance, quoted by the Anglican "Diplomaticus" in "No Small Stir," remarks: "Today in consequence of the untiring propaganda of the Allied Powers the majority of the authoritative personages at the Vatican may be described as in full agreement with the Italian war-policy," and the *Vossische Zeitung* is also quoted as saying: "It is hopeless to think of paralyzing the anti-Germanism of the



Vatican." If the Germans find the Pope pro-Italian and Dr. Anderson thinks him pro-German, perhaps that shows that the Holy Father is really just neutral.

The third thing to be noted is the fact that the "very responsible written books" on which Dr. Anderson, as he explains in footnotes, seems to base his charges against the Holy See, are works by Bolton King, Thomas Okey, William Kay Wallace and E. J. Dillon, "anti-clericals" all. The fourth point to be called attention to is the fact that the only "assistance to the enemy" that the Pope has given consists in effecting exchanges of prisoners, benefits enjoyed no less by the Allies than by the Central Powers as was shown in AMERICA for May 25, 1918.

As for the Holy Father's "entire inability to stand out against the destruction of Belgium," his lamentable weakness seems to have fully satisfied even so vitally concerned a person as King Albert himself. For in a letter dated January 2, 1918, and sent in reply to the Holy Father's Peace note of August last, the Belgian Government wrote:

At the outset of his message the Holy Father took pains to declare he had forced himself to maintain perfect impartiality toward all the belligerents, which renders more significant the judgment of his Holiness when he concluded in favor of the total evacuation of Belgium and the reestablishment of its full independence, and also recognized the right of Belgium for reparation for damages and the cost of the war. Already in his consistorial allocution of January 22, 1915, the Holy Father had proclaimed before the world that he reprobated injustice, and he condescended to give the Belgian Government the assurance that in formulating that reprobation it was the invasion of Belgium he had directly in view.

The Poles, too, wonderful to relate, were quite as grateful as the Belgians for the Pope's deplorable "inability to stand out" against their oppressors, for the Bishop of Gnesna and Posnania wrote Cardinal Gasparri last spring that:

We Poles, attached by all the strivings of the heart to the Holy Apostolic See, full of the deepest gratitude towards our August Pontiff can now more than ever, in these times of trouble and horror, appreciate the kindness and paternal goodness shown to us so bounteously by the common Father of all. As long as a Polish heart beats we shall not forget the sublime words in our regard contained in the exhortation to the heads of the belligerent States. The Supreme Pontiff urged them to examine in the spirit of equity and justice the questions relating to the countries forming the ancient Kingdom of Poland, whose noble historical traditions and the sufferings endured by its people, especially during the present war, ought to win for it the sympathy of all the nations.

Besides being baseless and unfair Dr. Anderson's charges are highly unpatriotic too. Now that Americans of every creed and class are devoting themselves unitedly and unreservedly to the prosecution of the war so that our country and the Allies may win an early and decisive victory over the Central Powers, is it the time for a professor in a State university which is supported in part by the taxes of Catholics, to make an unfair and malignant attack on the one whom thousands and thou-

sands of our bravest soldiers and sailors along with their parents, children, wives, brothers and sisters venerate as the Vicar of Christ and the visible head of the Church? Dr. Anderson owes American Catholics an apology.

#### A Call for Catholic Nurses

HOW to meet the needs of the army and navy, and at the same time maintain a minimum of withdrawal from the forces ministering to the legitimate needs of the civilian population, is war's most serious problem. As our young men go across the sea in increasing numbers, we approach the crisis more nearly in many departments; in some, the crisis seems at hand. To secure an adequate supply of nurses at home as well as abroad is today a difficulty which the profession is endeavoring to solve. The Red Cross, the American Nurses Association, the National League of Nursing Education, the Catholic Hospital Association, and the National Organization of Public Health Nursing, are now engaged in the arrangement of programs for the present and plans for the future. Their work is good, in fact, necessary. But they fully recognize that all their activity will issue in no permanent success, if the supply is cut off at the source.

It is part of our duty as citizens and as Catholics, to do what we can to increase that supply. Many a Catholic girl today is filled with the same patriotism which has sent her brother to the camp to take up arms for his country. Some field is open to her at home, but she feels that field to be narrow. If a girl in these circumstances has the spirit of sacrifice which will carry her unflinchingly through the preliminary training, if she is strong, upright, womanly, she will do well to enroll herself at once in some standard school for nurses. Among our Catholic girls, we have valuable resources which should be utilized, and utilized immediately, for the need is pressing. Many Catholic young women of high moral character and good mental ability, are now leading lives which are more or less aimless, simply because they have no inclination for teaching, for a commercial career, or for the religious state. Such young people should be encouraged by our priests and our Sisters, who know them best, to fit themselves for nursing. For nursing is now a recognized profession, with definite standards and requirements. It holds out a position of dignity, to which is attached a fair financial recompense, and above all, it affords an ample opportunity of leading a life of usefulness and beneficence.

That great Pontiff, Pius X, was wont to look askance upon women who found womanhood's ideal in political and public life. But for at least two professions, he thought them eminently qualified. One was medicine, the other nursing. Not all medical schools have as yet let down the bars, but the field of nursing is open. May it soon be occupied by thousands of Catholic young women, filled with the spirit of sacrifice, and animated by the purest love of God and their country.

### The Methodists Suggest Grape Juice

**I**N a recent issue of a widely read Methodist weekly there is an editorial which in courteous language conveys the impression that there is considerable controversy among Catholics as to whether the use of unfermented wine would invalidate the Holy Sacrifice. The controversy, which is taken for granted, is asserted to be unintelligible to the Protestant and to be of no more importance than a discussion as to whether hard or soft water should be used in Baptism. The only reason which the writer of the editorial can find for the insistence by Catholics on the use of fermented wine in the Mass is the Church's dislike for change, its conservative tenacity in holding to traditional, though it may be insignificant, details of ecclesiastical practice, and he gives Catholics the comfort of his assurance that "the establishment of National Prohibition will settle the debate and enable the head of that Church to decide that in the sight of God the unfermented juice of the grape will be just as acceptable as the fermented product."

The thought of a political issue in the United States settling a question of Catholic doctrine is rather amusing, hardly less so than the prospect of the Pope aligning himself with the Methodists in opposition to the century-old teaching of his predecessors. The misapprehension of the Protestants that there is any controversy among Catholics on the subject of the Mass may be dismissed at once, for there is no such controversy. No Catholic holds that the use of grape juice, not the mercantile article, but undoubted, unadulterated and unspoiled juice of the grape, would invalidate the Holy Sacrifice, for such a substance is truly called wine because the initial process of fermentation has already taken place in it, even though the complete process has been arrested.

It is not true that the Church would ever declare that such a substance is equally acceptable for the Mass, for the simple reason that it is imperfect wine, not perfect wine, the matter used by Christ when He instituted the Holy Sacrifice and commanded His Apostles and their successors to do what He had done. The insistence of the Church on the use of wine, perfect wine, is not blind adherence to rock-bound customs, but exact fulfilment of the Divine mandate.

Nor is the parallel drawn in the editorial between the use of hard and soft water in Baptism and the use of grape juice and wine in the Mass at all to the point. If Christ had commanded the use of hard water in Baptism, the Church would have insisted on it; but the fact is that He issued no such command. All He prescribed was the use of water, without qualification as to its exact quality. In the matter of the Mass, on the other hand, He did prescribe the use of wine; and grape juice, according to the common acceptance of the term, is not wine. It is true that the Church sometimes permits her priests to use the juice of the grape in which only the initial process of fermentation has taken place; but she re-

stricts its use to certain rare, exceptional and unavoidable circumstances, when the celebration of the Divine Mysteries would otherwise be impossible. Under normal conditions she proscribes its use under pain of grievous sin. Her reason is that she demands a perfect matter for a perfect sacrifice.

### Sisters at the Front

**A**NNOUNCING the arrival of a pioneer band of Sisters of Charity at New York, on their way to France, the New York *Herald* remarks in passing that there are already 15,000 members of that single Congregation in France, on active duty at the front. If little is at present said of these and of their thousands of fellow-religious from the many Catholic Sisterhoods of Europe, we nevertheless catch glimpses of them, from time to time, through the wreaths of battle-smoke and amid the noise of bursting shells. We behold them nursing the wounded, protecting the orphans and heroically offering up their lives amid scenes of carnage and destruction.

In the post of greatest danger the Catholic Sister will ever be found, for she does not fear to stand in the presence of death and she is at home amid the deprivations and the hardships of the battle-front. Even on the high seas we behold her, tossed on the white surges of the engulfing waves. It was only the other day, for instance, that the life-boat from the Canadian hospital ship, the *Landoverly Castle*, carrying twelve nursing Sisters, was drawn down into the whirlpool of the sinking vessel.

Describing the evacuation of a French village near the battle-line after a heavy attack, an English chaplain writes in the *Ushaw Magazine*: "Everywhere you saw the nuns, who must have been as much afflicted as anyone, aiding, helping and giving consolation. They were guides, philosophers and friends." So when the first use of gas found the English comparatively unprepared the Sisters not merely proved themselves ministering angels in coping with the ghastly results of this dire instrument of modern warfare, but also aided materially in making the first gas-masks. "My brigadier knew this," writes the chaplain, "and he passed the word down for 'eyes left' and gave them the full military salute as the men passed the convent." So again the Sisters are pictured as the only occupants of a heavily-shelled village. "We cannot leave it," they said; for the soldiers needed their care.

Only a few days later a shell tore its way through the kitchen of the little convent opposite our dressing station. Though the shells were coming with a steady regularity, one of our orderlies came to me with the message that one of the ladies wanted me. It was to tell me that two of the Sisters were killed and two others wounded. I found white faces but no tears and no hysterics; indeed the bearing of the Sisters lent a dignity to the tragedy that it is impossible to explain.

No honor-roll may contain the names of these Catholic heroines of the great war, but their deeds are written in the hearts of the soldiers at the front and will remain recorded, in golden letters, in the Book of Life.



## Literature

## BRITISH AND AMERICAN FACETIAE

THERE is a dearth of good humor in America. And this statement is not made to impugn the national character, for no nation in recorded time ever took everything else but itself as a joke to the same degree that we do, or rather *did*,—for the war is penciling our brows. But of really humorous literature, of the light, clever writings denominated facetiae, we have little enough to produce when our population and the droll opportunities of our social and political life are considered.

What have we to place beside Lewis Carroll, W. S. Gilbert, Jerome K. Jerome, W. W. Jacobs and other English makers of facetiae? Nothing to place beside their wares, although we have a plenitude of "stuff" approaching theirs in quality. Finley Peter Dunne's "Mister Dooley," George Ade's "Fables" and George Fitch's vest-pocket essays are about the best things we have to offer. The work of these authors amounts to the best that has been given to the world by modern American writers of facetiae, although there may be fugitive pieces by other men that have not gained large attention because of the obscure media through which they were presented to the public.

But a comparison of the most delicious bits in Dooley, Ade and Fitch with the most amusing portions of Carroll and Gilbert results in emphasizing the truth that our men lack the polish, the final exquisiteness of the nonsense contrived by the Englishmen. This, of course, is due to the difference in the soil worked by each set of humorists more than to native inability.

For the purposes of this brief review the term humorist must be strictly defined as a writer whose work is done to amuse. When interviewing Barry Pain in London three years ago I remarked, rather tactlessly, as it proved, that a description of the methods of a typically British humorist would prove of marked interest to American readers. Mr. Pain smiled through his Lincoln-like beard and gravely inserted this correction: "I prefer not to be called a humorist. Please put me down as a story-writer."

In America we have entire cliques and crowds of persons who are story-writers, and so they have in England and in every other country where exists a chronic appetite for light reading. But our humorists are very few and very far between. We have shoals of comedians of the pen, men who conduct the strange structures known as "colyums," men who splurge upon good print-paper the antics of Messrs. Mutt and Jeff, the happenings in the House of Katzenjammer, the affairs of one Hooligan, and a multitude of lesser harlequins. They have humor, sometimes of the most pungent flavor, but it is never better than coarse, and never far evolved from the first principle of vulgar laugh-production—the prompt and precise delivery of kicks.

The English have their comic classics, too. Weary Willie and Tired Tim have been the first Harmsworth fictions with which millions of sturdy British boys have become acquainted, Portland Percy and Homeless Hector following close in width of clientele. But the English, either through stinginess or a sense of the proprieties, issue their comic papers as such and do not, in their daily press, project such salads of melodrama, propaganda and burlesque as constitute the staple of American journalism. The English press, with all its faults, is much more worth loving than our own, the common run of British newspaper being more veracious, if less versatile, in its news and far more sturdy in its untruths than the average American journal.

Even the comic papers of London, and they are legion—*Comic Cuts*, *Puck*, *Merry and Bright*, etc., etc., contain a more refined, although crude enough, grade of humor than our own multi-colored sections. There is a tribe of "jokesmiths" in and about Fleet Street who write ridiculous adventures for the comic artists, and write them well. They have instituted what might be called

a gild, the headquarters being a rather raffish "pub." Certainly they are an unformed craft, for it is no uncommon thing for an apprentice to continue the serial adventures of a careless character like Homeless Hector after the originator has succumbed to delirium tremens. This department of journalistic burlesque—not the most ridiculous division of that uncertain profession—is not to be lightly disregarded, for it is national facetiae, and anything with the label national attached to it is worth weighing in these days of internationalism.

Assuming that we rise a step higher in considering the confessedly satirical publications, we find the American and the British on about the same plane of excellence at certain times and of mediocrity at other times. Although, again, the British have an advantage, inasmuch as the salacious finds no hospitality on the pages of, say, *Punch*, while American humorous weeklies are frequent sinners, one of them being quite brazenly aphrodisiacal.

If we search the files of the London and New York humorous journals—and such a search would be an ideal, if tedious, lesson in national psychology—the general superiority of English to American facetiae would be conceded in the verdict. Let us dispense with analysis and submit samples. Gelett Burgess, who was acclaimed a genius when he discovered a chemical synonym for "bore," viz., "bromide," wrote a series of nonsense rhymes, a largely quoted one running about like this:

I've never seen a purple cow,  
I never want to see one;  
But still, I rather think, somehow  
I'd rather see than be one.

A great fuss was made over this unbrilliant gem and its companion rhymes because so little innocent merriment is placed upon the American market. It tastes flat after a piece like this, selected at random from a book of "Reckless Rhymes" by English humorists:

Eating more than he was able,  
Tommy died at breakfast table.  
"Please," said little sister Meg,  
"May I have his other egg?"

That is typical of British facetiae. It is "meaty."

Yet a thoroughly American humorist like George Fitch would shine in the English firmament, and, as for "Mr. Dooley," he was wont, in the days of his prime, to occupy the front page of one of the pillars of staid London journalism, the *Pall Mall Gazette*. George Ade's style has tempted many imitators, both here and in England, and if the domestic imitations are mere parodies, the foreign are sheer plagiarisms. Rough-edged at times are Ade's conceits, but his merciless pillorying of our silken and soulless bands of uplifters deserves immortality. His descriptions, quaintly capitalized and spontaneously flung, stick like truth. Who can forget his vaudeville team that created a riot in Paducah and secured an evangelical theological student to furnish it with a "catchy" name—Zoroaster and Zendavesta? Or the bored Pittsburgh millionaire who, at great expense, joined the Royal Alcoholic Society in London and earned the prerogative of wearing his nasal veins on the outside? Or his advice to ambitious and untalented youth to "obtain a substantial piece of gas-pipe and go out into the highways and collect"?

Ade is still with us, although poor George Fitch is dead, and "Mr. Dooley's" creator is now engaged in writing notoriously serious editorials for a well-known weekly. Our poverty in facetiae is as apparent as rags when there is no name to write immediately beside George Ade's. Montague Glass, with his "Potash and Perlmutter," and H. C. Witwer, with his stories of overfed pugilists, as well as Ring W. Lardner, with his baseball eccentrics, skilfully "cover" some of the outstanding hu-

morous aspects of our national life. George Randolph Chester's "Get-Rich-Quick Wallingford" series can also be submitted as an item in our program of facetiae, together with Julian Street's "Abroad at Home," although the latter is as much photographic as funny, and Chester often forsakes burlesque to employ purely fictional technique.

Joel Chandler Harris, as the most prominent of our negro portrayers, might be bracketed with Ade and Fitch and Dunne; and Irvin S. Cobb has certain claims which would be clearer were his record not so plainly journalistic. Reaching back to the pioneers, we have something to show in Bret Harte and Artemus Ward—but their humor is not eminently appreciated by the present generation, although Harte's language from "Truthful James" is about the richest comic verse written by an American. There are, too, a florist's half-dozen of bright young men, like Franklin P. Adams, Don Marquis, B. L. Taylor, Tom Daly, Oliver Herford and Tom Masson—the latter being a particularly fertile source of satirical by-products—who have written many good things.

To stress again, however, the condition of proportion, the English can name us man for man, and they bear the palm for quality. Yet the laurels for facetiae cannot be surrendered without a genial threat, for the American humorists possess an illimitable fund of originality, and with the coming modification of commercialism, after it has raged beyond its crisis, and the growth of that national spiritual stability which is a condition of all national humor, we shall, if the war does not last altogether too long, some day excel the British wags.

JOHN B. KENNEDY.

#### A WOMAN COMMENDS HER LITTLE SON

To the aid of my little son  
I call all the magnalities  
Archangel, Dominion,  
Powers and Principalities.  
Mary without a stain,  
Joseph that was her spouse,  
All God's women and men  
Out of His glorious House.  
The Twelve Apostles by him:  
Matthew and Mark and John,  
Luke, the Evangelists, nigh him  
So he fight not alone!  
Patrick, Columcellie, Bride  
The Saints of the Irish nation,  
Keiran, Kevin, beside  
In the death and the desolation.  
Listen, ye Soldier-Saints,  
Sebastian, Ignatius, Joan,  
Be by his side; if he faints  
Strengthen my little son.  
In the Side of Christ I lay him  
In the Wound that the spear made  
In the pierced Hands I stay him  
So I am not afraid.  
On the knees of the Blessed Mary,  
And in the fold of her arm,  
Refuge and sanctuary  
Where he shall take no harm.  
To the Wound in the Heart of Christ,  
To the Trinity Three in One;  
To the Blood spilled out, unpriced,  
For love of my little son.

KATHARINE TYNAN.

#### REVIEWS

**The Wonders of Instinct.** By JEAN HENRI FABRE. Translated by ALEXANDER TEIXEIRA DE MATTOS and BERNARD MIALL. With 16 illustrations. New York: The Century Co. \$3.00.

A description of "The Harmos," "an abandoned, barren, sun-scorched bit of land," a "laboratory in the open field" prefaces the chapters of this new book by the late M. Fabre, the renowned French Catholic entomologist. Within the confines of that little plot of ground which he had obtained possession of only after forty years of battling with poverty, he made all the experiments and observations of which he now gives the public the results in this delightful volume. Replying to the criticisms of the dry-as-dust scientists who justly charge him with the crime of actually making insect-life interesting to the general reader, M. Fabre writes:

You rip up the animal and I study it alive; you turn it into an object of horror and pity, whereas I cause it to be loved; you labor in a dissecting chamber and torture-room, I make my observations under the blue sky, to the song of the cicada; you subject cell and protoplasm to chemical tests, I study instinct in its loftiest manifestations; you pry into death, I pry into life. The boars have muddled the clear stream; natural history, youth's glorious study, has by dint of cellular improvements become a hateful and repulsive thing. Well, if I write for men of learning, for philosophers who one day will try to some extent to unravel the tough problem of instinct, I write also, I write above all things, for the young. I want to make them love the natural history which you make them hate. That is why, while keeping strictly to the domain of truth, I avoid your idiomatic prose, which too often seems borrowed from some Iroquois dialect!

The author then tells his attentive readers how the green grasshopper wages war on the cicada, how the empusa transforms itself, how the great capricorn builds its home, how the bluebottle-fly selects the best places for depositing its eggs; how the female eumanes determine beforehand the sex of the eggs they lay; how the glow-worm—which, by the way, is no worm at all—manages its marvelous lighting apparatus; how the microgaster keeps down the cabbage-caterpillar—and a thousand other wonderful facts about the insect world. Perhaps the most interesting chapters in the volume, however, are those describing the habits of burying-beetles, spiders and pine processionaries. By the experiments he made M. Fabre proves conclusively that the "indications of the intervention of reason" which unbelieving "scientists" think they observe in the actions of those insects are due to instinct and nothing else. "Like the rest, in spite of his legendary renown," says M. Fabre, "he [the burying-beetle] has no guide but the unconscious promptings of instinct." For a bug with a modicum of brains could solve without difficulty the simple problems set for it by the experimenter. The author's study of the spider leads him to the same conclusion. The lycosa, for instance, will take the same care of a ball of cork, made to resemble her egg-pill, as she takes of a real bag of eggs, and an endless line of processionary caterpillars which the author started crawling around a vase walked for eighty-four hours on their ribboned track and never had sense enough to break the circle and make for the nearby food which they sorely needed.

The pages telling how the banded epeira weaves its web, learns by telephone of the approach of its prey, and then makes short work of the helpless moth or fly that comes too close, are also of absorbing interest. Indeed "The Wonders of Instinct" is an excellent book for vacation reading, especially if pains are taken to verify by actual observation everything the author says about the insect world. Those who enjoy this book will be glad to know that a number of other volumes by M. Fabre have been excellently translated by Mr. De Mattos: "Social Life in the Insect World," for example, which is published by the Century Co., and "The Life of the Fly," "The Hunting Wasps," "The Mason Bees," "The Life of the Caterpillar," etc., which Dodd, Mead & Co. publish.

W. D.



**The Eucharistic Epiclesis.** By J. W. TYRER. New York: Longmans, Green & Co. \$0.75.

The Epiclesis is an invocation of the Holy Spirit, which in Oriental liturgies immediately follows the words of consecration during the Sacrifice of the Mass. Early Western liturgies had such an invocation, but now evidence only a faint echo thereof in the prayer "*Supplices te rogamus*." The disappearance of the Epiclesis from the liturgy of the West was probably due to the error of the East—the opinion that the Epiclesis was either partially or entirely the sacramental form of the Eucharist. The Council of Florence, A. D. 1439, condemned this opinion; and defined that "the words of the Saviour have all the power of transubstantiation." Since then the controversy between East and West in regard to the moment of consecration is at an end. Of late this controversy has been revived among Anglicans. In the light of the thirty-first of the Articles of Religion, whereby Anglicans hold that "the sacrifices of masses . . . were blasphemous fables and dangerous deceits," the importance of the issue is not very clear. However, Mr. Tyrer has done good work in gathering together the evidence of the use of the Epiclesis during the first four centuries of the Church. Catholics admit this evidence, but deny the conclusion drawn therefrom by the scholarly Anglican. In the early Church the exact moment of consecration was not discussed. The Canon was taken as a whole. The tremendous mystery was known to be enacted during that part of the Mass, and the liturgy reflected this large view of the Canon. Not until the largeness of view led to a misunderstanding, did the authority of the Church intervene. Thereafter, the Western Epiclesis was in such form as clearly to indicate that the consecration had already been effected.

W. F. D.

**The Odyssey of a Torpedoed Transport.** By Y. Translated from the French by GRACE FALLOW NORTON. Boston: Houghton Mifflin Co. \$1.25.

The French write the best books on the war. The volumes bearing on the present conflict that have deserved the highest praises in these columns during the past six months have been written, for the most part, by the men and women of Catholic France, and include works as varied in character as Colonel Azan's "The Warfare of Today," René Boylesve's "You No Longer Count," M. Reynes Monlaur's "Sister Clare," Lieutenant Redier's "Comrades in Courage" and Mlle. Tinayre's "To Arms!" To the list must now be added "Y's" collection of letters which have been admirably translated by Grace Fallow Norton under the title "The Odyssey of a Torpedoed Transport." The anonymous author was first mate of the Pamir, a French merchant ship of 3,000 tons burden, which was commandeered by the Government when the war broke out and then traveled some 125,000 miles through the war zones, ranging from New York to Archangel and the Mediterranean ports.

The book consists of a series of letters, written apparently to a young naval officer, and with no thought of publication, beginning August 22, 1914, and ending February 13, 1917, the month the Pamir, with all on board, was torpedoed and sunk by the Germans. "Y" was a warm admirer of his captain, Fourgues, whose striking character dominates the book, and to whom Villiers, the chief engineer, offers an excellent foil. Fourgues strove for three years to have his ship provided with guns and wireless so that he could evade or fight the German U-boats, but the Government paid no attention to his appeals, preferred to consider the submarine peril as non-existent, and to keep the merchant marine following "secret routes" that every German knew. The letters describing how Captain Fourgues made room on his already over-loaded ship for a cargo of mules is delicious reading, the one telling how an ensign's wife succeeded in joining her husband is even better, and throughout the volume the skipper's comments on the way the

war was being fought are no less shrewd than fearless. When the Pamir went down carrying with her the writer of these letters, French naval literature sustained a grievous loss. It is easy to understand how "The Odyssey of a Torpedoed Transport" received the *Prix Femina—Vie Heureuse* for being the most important war-book of 1917.

W. D.

## BOOKS AND AUTHORS

The Rev. John B. Kokenge, S.J., has done well to translate from the German into good English "Sketches for the Exercises of an Eight Days' Retreat" (Herder, \$1.25), by the late Father Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck. The retreat seems to be one which he was accustomed to give the secular clergy and each day's exercises consist of three meditations, a consideration and matter for spiritual reading. The development of the points is so clear, practical and soul-filling that all those who give or make the Exercises of St. Ignatius will no doubt find the book of great assistance.—"The New Testament and Catholic Prayer Book Combined" (Benziger, \$0.75 and \$0.35) bears the imprimatur of Cardinal Farley and is designed for the use of our Catholic soldiers and sailors. Thirty-six pages of the most necessary prayers precede the Reims version of the New Testament.

Archibald Marshall's latest novel, "The Graftons" (Dodd, Mead, \$1.50) is a charming study of a delightful English family. His touch is as sure, rapid and powerful as in his former work, and his characters have the same vivid, lifelike reality. In the preface there is an apology for the peaceful atmosphere which surrounds the story, but most readers will probably find in this very quality an added recommendation to his beautiful idealization of family affection.—"Something That Begins with 'T'" (Small, Maynard, \$1.35) is William A. Kirkpatrick's chronicle of the romance of a modernized Peter Pan. It has a quaintness about it, which together with the old-fashioned maturity of the perhaps over-precocious boy, make it a very pleasant change from the stereotyped story so much in present fashion.—"The Promise of Air" (Dutton, \$1.50), coming as it does from the pen of Algernon Blackwood, was bound to be somewhat mysterious. It is not altogether a success. It is clean, but so vague as to be far from satisfying. One wonders if even the author knows what it is all about.—"Nocturne" (Doran, \$1.40), by Frank Swinnerton, covers the space of but a few hours and describes an episode in the love-affairs of each of two sisters. Mr. Wells, who writes the introduction, finds it very powerful, but no doubt most people will find it rather repulsive.—Harold Titus's "Bruce of the Circle A" (Small, Maynard, \$1.35) is called a "thrilling story of the Southwest," but it is only the record of a woman's "emancipation" from her "old-fashioned and conventional ideas" regarding womanly purity.—"Bertha Garlan" (Boni & Liveright, \$0.60), by Arthur Schnitzler, is "Madame Bovary" transposed to a German key. The result is not pleasant.

Mlle. Henriette Cuvru-Magot, the descendant of a line of valiant soldiers, did not flee when the Germans drew near Paris, but, like Miss Mildred Aldrich, stayed in her cottage just "Beyond the Marne" (Small, Maynard), while the great battle was raging a few miles away. And she jotted down in her diary everything she saw happening. The little book, which has been translated by Katharine Babbitt, is well illustrated with photographs.—"An American Soldier: Letters of Edwin Austin Abbey, 2d" (Houghton, Mifflin, \$1.35), is the title of a volume containing a young lieutenant's war-letters to his father and mother. The writer, a graduate of St. Mark's School and of the

University of Pennsylvania, hearing the call while on bridge-construction work in Canada, enlisted in the engineer corps of a Canadian regiment and sailed for France during an early stage of the war. His rather ordinary letters are personal records from day to day of the little incidents of routine life, with here and there a thought showing the culture and high ideals of the writer. After being wounded, he was made a lieutenant and sent to London on leave. Returning to the front, he was killed at Vimy Ridge in April, 1917. The author is a non-Catholic, who is sincere in his religious opinions with that turn of devotion which is peculiarly Episcopalian.

"The Silver Trumpet" (Doran, \$1.00), the title of Amelia Josephine Burr's volume of stirring war "poems of inspiration and challenge to those who remain at home," sounds a special call to the women of the country and bids our girls give the soldiers "a womanhood worth dying for." The poems breathe a fine spirit of faith and courage and proclaim that "The King of Heaven Sits upon His Throne" and that "Love is Lord" still. Moreover, the trumpets of God's sovereignty "Are not hard to hear," for

There are those who hear them  
Between the sea and sky,  
Where listless on the littered waves  
The dead drift by.

There are those who hear them  
In a wasted land,  
And believe a promise  
They cannot understand.

There are those who hear them  
In the burning place  
Of deadly battle, hidden  
Behind a quiet face.

Blow, silver trumpets,  
To us untiring call—  
The King of Heaven is on His throne  
And Love is Lord of all!

Among recently published books of piety are "Jesus in the Holy Eucharist" (Herder, \$1.00), by the Rev. Ferreol Girardey, C.Ss.R., who clearly expounds in fifteen chapters the main arguments from Holy Writ, the Fathers, sacred theology and tradition for the Real Presence.—"Our Lady's Month" (Herder, \$1.30), by Sister M. Philip, of the Bar Convent, is a book containing thirty-one short papers on the Litany of Loretto, including a timely one on "Our Lady of Peace."—A nun of the Monastery of St. Teresa and St. John of the Cross of the Discalced Carmelites, Wheeling, W. Va., has compiled an attractive little book of "Instructions and Precautions of St. John of the Cross" (\$0.50), and has added a short sketch of his life, some of his spiritual letters, and a novena in the Saint's honor.—"The Religious Teacher and the Work of Vocations" (St. Augustine's Novitiate, West Hartford, Conn., \$0.10), contains the excellent subject-matter of a series of conferences given by the Rev. John B. Delaunay, C.S.C., at the Sisters' College of the Catholic University. In four chapters the author tells what a "vocation" is, its two essential signs and what the teacher's share is in fostering a vocation.—"What Shall I Be?" (America Press, \$0.10), Father Cassilly's well-known "chat with young people" on the priestly and the religious life, has recently seen its sixth American edition, and forty-fourth thousand, which indicates the popularity of this valuable booklet.—Father Joseph F. McGlinchey, of 25 Granby Street, Boston, Diocesan Director of the Society for the Propagation of the Faith, has out a "Catechism on Catholic Foreign Missions, Number Two" (\$0.05), which supplies a wealth of stimulating information about the missionary's life,

the fields of his labors, the motives animating him, etc.—"Prayers During War-Time" (St. Mary's Pamphlet Rack, West 30th Street and Carroll Avenue, Cleveland, O., \$0.05; \$3.50 a hundred), contains well-chosen prayers for the safe return of our soldiers and sailors and for the victory of our cause. They are suitable for use at the weekly "war-hour" before the Blessed Sacrament, a devotion which is growing in popularity at St. Mary's, Cleveland.

The following text-books are published by the American Book Co.: "An Introduction to Science" (\$1.20), by Bertha M. Clark, Ph.D., is a book of a practical nature. Chemistry, physics, biology, geology, etc., find representation in its pages. All theories are omitted, and in place of which practical problems of home-life, selection of food, lighting, ventilation, etc., are introduced. It is an interesting book from a domestic standpoint, but hardly scientific in the real sense of the word.—"Clark's Laboratory Manual for Introduction to Science" (\$0.44), to be used in connection with the above, contains about 200 experiments. They are practical in nature, like the text-book, well-varied and clearly outlined. However, most of them seem to aim at effect alone, leaving the cause out completely. In this respect the book fails as a scientific one.—"Chemistry in the Home" (\$1.20), by Henry T. Weed, B. S., is an excellent text-book for those who elect chemistry in their high-school course. It is well illustrated, the language and style simple, and, while sufficient theory is given to make the matter clear, the more complex and elaborate theories, suitable only for college chemistry, are omitted. Its practical nature also is to be commended.—"The Laboratory Manual" (\$0.44), by Henry T. Weed, B. S., to accompany "Chemistry in the Home," is above the average of the ordinary high-school manual. The large number of experiments, clearly outlined, give the instructor a wide range. In order to stimulate an interest in industrial chemistry, there are given, at the end of the manual, several receipts for making household and toilet articles. Its chief commendation, however, rests in the set of definite questions asked in each experiment, which greatly emphasize the results sought for.—"A Community Arithmetic" (\$0.60), by Brenelle Hunt, is a book of practical domestic applications of the processes taught in arithmetic. Construction problems, grocery and meat-market problems, taxes, household accounts, etc., are included in its pages. It emphasizes throughout that the success of an individual depends largely on his expenditures and wise investment of his savings.—"Le Premier Livre" (\$0.64), by Albert R. Méras, Ph.D., and B. Méras, A.M., is a combined elementary French reader and grammar. Its aim is to give practical lessons in composition and conversations, based on Malot's "Sans Famille." It seems a defect in a book of this nature that many words needed in a reading lesson have not appeared in previous word-lists. The book, however, is calculated to teach one to think in French.—"Ear Training" (\$0.40) contains a definite and sufficiently comprehensive course for elementary classes. Each exercise is a melody, complete in itself; even the written tone exercises, which appear in whole notes, are so constructed that the melodic idea is always in evidence. Prospective teachers of the grades will find the method stimulating.—One of the greatest helps in teaching elementary Spanish is a reader that is easy of translation and at the same time interesting enough to hold the attention of the class. This is had in "The First Spanish Reader" (\$0.68), by E. W. Roessler and Alfred Remy. Simple stories, pleasing fables, folk songs and instructive lessons on the mineral and agricultural products of Mexico, Brazil, Cuba and Argentina are arranged in well-graded order.—Rose Lucia's "Peter and Polly in Autumn" (\$0.48), contains the dialogues and adventures of two lovable children. The book is prettily illustrated in color, and is designed for supplementary reading in the second and third grades.



## SOCIOLOGY

## An Answer to Dr. Ryan

THERE are replies and replies, and some are replies in reality, and others only in seeming. But often the replies which fall under the later category, are full of interest and practical value. They do not, it is true, bear directly upon the point in question; their chief worth is found in the fact that they show how wide may be the boundaries of an apparently simple subject. Mr. Neacy's letter, printed herewith, is, I think, of the second variety. I cannot see very clearly that his remarks constitute a rejoinder to Dr. Ryan's letter of some months ago; nevertheless, Mr. Neacy is not of my opinion, and his words, coming from one actively engaged in manufacturing, will have a peculiar interest in these days of industrial unrest and uncertainty.

## CONFUTED BY HIS OWN WORDS

"I AM fearful that if I attempted to cover all the subjects touched upon by Dr. Ryan in AMERICA for May 11," writes Mr. Neacy, "the Editor could find no room for my paper. Hence I will spare space as much as possible. Dr. Ryan is quite unable to recall the time or place of his saying that the secondary boycott had his approval. Yet if he will consult his letter-file, he ought to find two letters from myself, dated December 10 and 17, 1909, and carbon copies of his replies, dated December 12 and 19, of the same year. It will clear the atmosphere, as far as secondary boycotting is concerned, if after refreshing his memory by reading the communications referred to, Dr. Ryan will take the readers of AMERICA into his confidence, and show where there is any difference between his stand on this question in 1909, and that of "Gene" Debs, four-time candidate for president on the Socialist ticket. From a layman's point of view, the last paragraph of Dr. Ryan's communication, published in AMERICA, is most extraordinary, and for that reason I beg to insert it here:

The attitude of opposition to labor unions and to collective bargaining, to which Mr. Neacy still clings, has become almost antiquated among respectable employers. In this connection I would invite his calm and prayerful attention to the principles and recommendations adopted a few weeks ago by President Wilson's Labor Program Board. The six employer members united with the six labor members and with Messrs. Taft and Walsh in unanimous approval of the right of labor to organize and to bargain collectively. The world moves.

"Dr. Ryan to the contrary notwithstanding, no employer engaged in competitive interstate commerce, can run a closed shop, under the domination of the Labor Trust, and hope to survive. I tried that scheme for eight years, from 1898 to 1906. I am absolutely 'through' with taking orders from union headquarters, or from other sources not financially interested in the enterprise.

## THE CLOSED AND OPEN SHOPS

"ANOTHER 'antiquated' employer is the L. S. Starrett Company of Athol, Massachusetts, makers of fine tools for machinists. From a small beginning, this establishment grew, under 'open-shop' conditions, to immense proportions. For years this company was pestered by agents of the union with the argument, that, as the products were used exclusively by machinists, the 'closed-shop' plan, if installed, would make 'boosters' for these products out of all union men. After the union had guaranteed that there would be no curtailment of production, the company agreed to make the experiment. But at the close of the first month of operation, under union domination, the records showed that production had fallen off fully ten per cent. The union was informed of this fact, but each succeeding month production steadily declined. The union kept promising to get the plant back to normal production, a promise it never intended to fulfil. Finally, the Starrett Company, be-

cause of the clamor from customers that unfilled orders be shipped without further delay, notified the union officials that the closed-shop agreement would be terminated on a certain date, which was done. As to the progressive employers, who by their own volition, attempt under union restrictions to carry on a competitive interstate business, it is a safe wager that the first man of this type of employer is yet to be born.

## THE "CRIMES OF CAPITAL"

"DR. RYAN also called attention to the 'crimes of sweating and extortion that lie at the door of capital.' My only acquaintance with extortion is that combination which has existed for perhaps thirty years, between the Stove Plate Moulders' Union and the National Stove Defense Association, through which the annual increase given the moulders, is passed on to the purchasers of stoves, on a basis of a four-dollars increase in the price of stoves, for every dollar of increase given the moulders. In regard to sweating, Dr. Ryan has dubbed me an 'almost antiquated' employer. I can return the compliment by reminding him that since the formation of State Industrial Commissions, sweating has practically ceased, except between parents and their minor children. Among native-born parents, it is an almost universal custom to allow the child, from its first school-days, a few pennies weekly for spending money, and to increase the amount with the growth of the youngster. When the child becomes a wage-earner, it is usual to make an agreement whereby a certain portion of the income is set aside for some project that the earner is to enjoy, education, for instance, in the future. On the other hand, a large group of parents of the younger workers in the ready-made clothing and textile industries, have come from foreign countries in which, it would appear, the child has no rights that the parent is bound to respect. It is these children who are humiliated at school for the want of a few pennies which would put them on an equality with the other pupils, and who are discouraged when they go out to work, by having their parents claim and seize the whole of their income. With neither encouragement nor a share in their earnings, whether the weekly pay-envelope contains five dollars or fifteen, the young worker often proceeds to get his due by hook or crook. Pay-envelopes tell no tales. Every operative signs a ticket on receiving his pay-envelope, certifying that the amount within is correct; the ticket goes back to the cashier, and there is no mark on the envelope itself to show the original contents. This system was adopted to do away with the difficulty of dealing with parents who would come to complain that the full amount had not been paid, and also, I think, out of sympathy with the despoiled children.

"On my own experience, I would say that there is no school of crime, in my opinion, that can compare with that of the home where the children are deprived of all their earnings, and thereby humiliated before their associates. Never in the history of the country was petty thieving so prevalent as it is today. I candidly believe that for most of it, parents are responsible."

## WHO'S TO BLAME?

AFTER this pleasant fashion, drawing upon his years of experience, does Mr. Neacy discourse upon a variety of topics, essentially connected neither with the original offending editorial in AMERICA, nor with Dr. Ryan's letter in AMERICA for May 11. Yet his discourse is not without profit. However far our Milwaukee critic may have strayed from the first field of combat, it is clear that in citing the bad or indifferent home, he has touched upon one of the greatest, if not the greatest, causes of juvenile delinquency. But does he not overlook, or at least minimize, the fact that, in many instances, the bad or indifferent home is the outcome of conditions, for which some "bad" manufacturer, one, for instance, who will not pay his operatives a living wage, is ultimately responsible?

P. L. B.

## EDUCATION

## The Classics and The War

THE place of the classics in war-modified education was the title of the Classical Conference held in Pittsburgh, July 2 and 3, in connection with the convention of the National Educational Association. "We have come," said the Chairman of the Conference, Dean Andrew F. West, of Princeton University, "to a critical time for classical studies. Now, too, is our chance; discipline and duty is the watchword of the hour, and discipline and duty is the strong claim to preferment advanced by the classics. The pleasant theory of education is going to the wall; we must intern it and inter it. This is our opportunity to advance, and make good our claim for classical education. If we neglect it, it will be gone perhaps forever. There will probably be no second chance."

## THEIR "PRACTICAL" QUALITY

THE faith of the members of the Conference being plighted beforehand to the educative value of Latin and Greek, it will be interesting to notice the further consensus that developed in the course of the meetings. It was that after the war there will be a greater and more insistent demand, "What is the use of Latin and Greek?" It is a question that is being asked more and more insistently even now. We must be prepared to answer it, not in vague terms of "culture," "humanism," "training" and "tradition," but by showing that Latin and Greek are "practical," that is to say, that they do prepare a man best, and immediately, for the actual life that is before him. However well they may be calculated to achieve this end, they have not always been taught with this end in view. Too much nicety of erudition, for instance, argues a study of Latin and Greek for its own sake. This must be discarded; the war has made us too serious for it, and life is too short and too real for it. We must leave, too, or at least relegate to second place, the argument of the refinement of literary recreation. It is our task to show that Latin and Greek set a man up for life, his own life, not, however, a life by himself, but for his life in the world, his life socially. This we must do "practically," or be silent.

Are Latin and Greek "practical" in this sense? And what must be done better to define and better to achieve this end of the "practical" teaching of Latin and Greek? This practical quality of Latin and Greek training is best stated in the words of Dean West which were, in substance, these: "I have been a teacher for forty-five years. I have had experience in all kinds of teaching, in grammar schools, secondary schools, and college. I have traveled all over the country. I have seen education in all the States, and in Europe, and I have come to just one conclusion about it all. It is this, that the best thing about education, the culmination of all true education is the power of expression. By expression I mean, not talking or writing in symbols, as in mathematics, or by stenographic sign-language, but subtle expression of thought, as subtle as thought itself can be subtle. Without such expression there can be no communication of thought and ultimately thought itself and our ideals, and civilization itself must perish. This power of expression, how can we gain it? Only through the classics. Throw them away and your standards of expression are gone, your living language will change and decay. Ultimately you may have Esperanto but no true expression."

## TRAINING FOR EXPRESSION

MR. EDWARD P. MITCHELL, Editor-in-chief of the New York *Sun*, stated the case for Latin and Greek as "the ancient guardians of good modern English," still more strongly. He said:

Our language is continually changing, and the process is one of decay. Witness the following example of modern head-line English, "The contaminatious influence of propaganding appears to be spreading," taken from one of the

leading dailies of the country. It can only be kept safe by reference to the sources; it can be safeguarded only by the old tongues. Precisely because they are dead languages they constitute a pure standard that is fixed and will never change. It did indeed puzzle me for a long time to understand how it was that young men, coming from the farm and the shop and the printing office, not from the colleges, could and did develop extraordinary power in newspaper work. I was inclined to think it was pure genius. But I know better now. It was due to the fact that the standard was set and the style kept pure by somebody else; it was due to the dominant influence of the Latin and Greek training. Remove this influence and, as in the case of a radiator, you may still feel its heat for a while, but it must inevitably cool. The result will be perversion, the language of the Bolshevik, or head-line English, poor syntax, disorganized thought and a pauper brain.

Such was the special claim for the practical value of the ancient classics stressed at this conference; their value, namely, as a training in correct expression of thought. Their value as a mental discipline is partly implied in the other, and was also insisted upon, but the main stress was laid upon this development of the power of expression. There can be no doubt of this being a practical value, as it immediately concerns a man's relations with his fellowmen, and the perpetuation of ideals as apart from a purely material existence. "The ancient languages," say Dean West and Mr. Mitchell, "are necessary to safeguard our modern English." Is it true? The argument certainly goes deep, and is supported by the historical argument drawn from the decay of the Roman tongue itself, and its revival from the dead to set a standard for Romance languages in the time of the Renaissance. The fear of the desolating consequences should daunt from their purpose the advocates of easy language, or too practical and material scientific, substitutes for the ancient classics.

## SOME DIFFICULTIES

THE classical following is to be congratulated on having for its leader so able a scholar, and so whole-hearted a devotee of the classics, as Dean West. His splendid faith in his cause must be a second inspiration to them. "Politics, business and the rest, mean nothing to me," he said. "The only thing I care for is education; that is what means most to me after religion." And no one who heard him speak, could doubt that he was just such an earnest apostle in the cause of education.

But what changes are called for in the present way of teaching Latin and Greek to make it thus "practical?" First of all, an earlier start in the study of these two languages, or the formation of a junior high school in the seventh and eighth grades of the present grammar school. Such provision has been made in the new educational law of England. It is furthermore provided in the same law that there shall be no early specializing, that is to say, before the age of sixteen, and the study of humanities is recommended as an offset to the threatening materialism. Then eliminate the unnecessary things, as suggested by Miss Frances E. Sabin, of the University of Wisconsin, in her excellent paper on "Justified Latin: Some Constructive Suggestions." Such unnecessary things are, for instance, the overcrowded curriculum, the overworked teacher, the untrained teacher, instruction above the pupil's capacity, the mystery in children's minds about why they are studying Latin and Greek and the lack of suitable text-books. Doubtless others will suggest themselves to the teacher. Miss Sabin mentioned another drawback in the present teaching of Latin and Greek, namely, the fewness of the high school students who are preparing for college. Might it not be possible while lowering the age for beginning Greek and Latin, to lower also the age of graduation from college? If it could be reduced to eighteen, or at any rate to twenty, the difficulty of the "few who go to college" would vanish. If we want to be "practical" we must face the consideration that the average boy or young man wishes to make a start in life at eighteen or certainly at twenty.



## THE "CLASSICAL LEAGUE"

THE last action of the Conference, and the most far-reaching in its possibilities, was the inauguration of a Classical League, the following resolutions being drawn up by the Conference:

(1) *Resolved*, That the Conference favors the establishment of an American Classical League to supplement and reinforce existing classical agencies and for the extension and improvement of classical education;

(2) *Resolved*, That the chairman of this Conference be requested to appoint two other members to act with him in selecting a committee, of not less than five nor more than nine members, to act as a temporary executive committee until the permanent organization of the League be effected and to draft a constitution, to be submitted at a meeting to be held next year in connection with the National Education Association;

(3) *Resolved*, That this temporary executive committee be empowered to prepare the program for a classical conference to be held next year in connection with the National Education Association, and to do whatever else shall seem best to them for the promotion of the cause of classical education;

(4) *Resolved*, That the general advisory committee for 1918 be continued for the coming year and that the temporary executive committee be authorized to augment its membership.

By the unanimous vote of the Conference, Dean Andrew F. West, of Princeton University was appointed Chairman of this Committee. May this league and this leadership be the much needed bond of union between the scattered forces of the classicists.

W. T. TALLON, S.J.

## NOTE AND COMMENT

## Prohibition Above Victory

JUDGED by their actions the winning of the war is a slight matter to many of the National Prohibition fanatics, compared with the infliction of their arbitrary tyranny upon fellow-citizens and the abolition of the Holy Sacrifice as instituted by Our Divine Lord. Their attitude is well described in the Baltimore *Evening Star*:

The great war with its tremendous consequences, with its strain on every American resource, moral as well as material, is relegated by them to the background. What does the danger of Teutonic domination of the world mean to them? or what do they care if Belgium lies prostrate and France is bleeding, and the greatest civilizing powers of the world are sending the flower of their manhood to fight the enemies of peace and justice, beside the question whether a saloon shall be allowed to keep open or whether we shall be permitted to drink a glass of beer?

If the patriotism of any body of men is to be suspected in these days of national trial, the first to be mistrusted are the fanatics who are so little affected by the great interests of their country, that now hang in the balance, as to make their zeal for war-time Prohibition the cloak of religious bigotry.

## Tests for War Honors Defined

ACCORDING to the instructions issued as a guide to officers by General Pershing, the Medal of Honor can be conferred upon those men only who have performed "in action" deeds of most distinguished personal bravery and self-sacrifice above and beyond the call of duty. These acts must be so conspicuous as clearly to distinguish the recipient for gallantry and intrepidity above his comrades, involving risk of life or the performance of more than ordinarily hazardous service, the omission of which would not justly subject him to censure for shortcoming or failure in the performance of duty. Gallantry in action under circumstances which do not justify the award of the medal of honor, but where nevertheless extraordinary

heroism is displayed in connection with military operations against an armed enemy will be rewarded with the Distinguished-Service Cross. Finally a Distinguished-Service Medal is bestowed for exceptionally meritorious service rendered the Government in connection with operations against an armed enemy. The latter distinction, therefore, differs from the other two, in that it can be gained by deeds not performed "in action."

## K. of C. Plans and Accomplishments

WE are told by the Knights of Columbus War News Service that the plans of the Order, as at present outlined, will call for a budget of \$50,000,000, or approximately \$1,000,000 a week. This may, indeed, seem a large sum, but we may be certain that the money will be expended in the most economic way. From various unprejudiced sources the same report has come to us that the results achieved by the Knights of Columbus far exceed those accomplished by the Y. M. C. A., where an equal amount of money is placed at the disposal of both organizations. A dollar in the hands of the K. of C. has many times the value of the same sum in the hands of the Y. M. C. A. There are many reasons to account for this, aside from the administrative ability of the Knights themselves to which the editor of the *Columbiad* refers:

By the prompt signing of contracts for materials and labor at the same prices accorded the Government, the Knights saved many thousands of dollars to the fund, and the administrative organization of the Order, trained in the handling of large affairs, being placed at the disposal of the war work, was another great economical factor. It is no exaggeration to state that administrative preparedness, due chiefly to the Order's experience in similar work during the long-standing crisis at the Mexican border, resulted in large savings to the Fund.

It is interesting to note that the war-fund campaign was launched with a million-dollar goal. This was tripled at the Chicago convention last August. Five times this amount was actually given by the city of New York alone, and fifty times as much will be required for the coming year. We need not add that it will be contributed to the last cent, for the excellent work of the Knights deserves it all. Their latest call is for 2,000 additional secretaries.

## Are College Students Slackers?

IT is good advice that the *Epworth Herald* gives, and Catholics, too, should earnestly take it to heart: "Are you a college student and under draft age? Then do not enlist in the army or navy." These words are dictated by the truest patriotism, and express the wish of the War Secretary and the War Department. The latter has established military units in all colleges in which at least one hundred men enlist for military instruction. These men are regarded as members of the United States army, but are not called out until they are twenty-one years old, unless the country is in immediate danger:

The surest, most practical, and most far-sighted way for college men to give the largest possible national service is to get into these college units. And, by consequence, the boys just finishing high school should know that the straight road to army service and a commission is through college. President Wilson is fully alive to this situation. He asks all who deal with young men and women to urge upon those of them who are leaving high school that they avail themselves this year of the opportunities offered by the colleges and technical schools. Do not think you will be called a slacker if you go to college instead of enlisting. A college student is regarded by the Administration as preparing himself for war service. Whatever your chosen study, the country can use you when you are ready. And all through the college course you will be getting a preliminary Plattsburg-idea training, and so will be qualifying for leadership.

Young women are not excluded from these considerations. As nurses, dietitians, and leaders in reconstruction, their college work will make them more efficient and so more valuable to the country. The balance, judgment and capacity for action that college training can give will be particularly needed for the great work ahead. Therefore, if you are a college student, or by a little effort can be, that is your place of national duty and service. So you will be keeping the colleges alive and vigorous, and you will be fitting yourself better than in any other way for your place in the war and the world after the war.

Under all circumstances, even though college units be not established, let Catholics remember that real patriotism demands that they give their children the fullest measure of education possible before the draft age. He, too, is a slacker who gives his country only the lesser service.

#### Year's Work of the Chaplains' Aid

THE splendid work of the Chaplains' Aid Association can be gathered from the summary of the year's work published in the *Chaplains' Aid Bulletin* for June:

Besides the 416 Mass outfits supplied to the chaplains, the year's work includes the publication of a special "Army and Navy Prayer Book" in English and Italian, of an army and navy edition of the Reims version of the New Testament, of which 70,000 copies have been distributed, a War Missal, "Chaplain's Catechism," "Confession in English and French," "The Honor Legion," "Catholic Loyalty," "The Armed Guard," "A Soldier Saint of Italy," "A Saint for Soldiers," "The Buccaneer of Christ," and a story called "The Cape Point Crew."

Books and religious articles distributed were as follows: Prayer books (including those in Polish, Slovak and Italian), 320,000; rosaries, 121,000; scapulars, 196,000; scapular medals, 67,000; catechisms (including Italian), 22,000; hymn books and hymn cards, 17,000; Sacred Heart badges, 17,000; pamphlets and tracts, 176,000; crucifixes, 7,000; religious books, 4,000.

The number of linens supplied to chaplains, including many sets other than those placed in the kits, makes a total of 10,500. About 500 sets of vestments have been supplied; also ciboria, monstrances, copes, Missals and Missal-stands, chalices, and other odd supplies to chaplains, including altar wines, sanctuary oil, palms, incense and charcoal, portable organs, etc., etc. A department of the Association is devoted to the furnishing of altar-breads, weekly or bi-monthly, to chaplains in the army and navy. To date, 175,000 breads have been sent out.

The Chaplains' Aid has furnished camps and base hospitals with reading matter, knitted afghans, games and puzzles. Catholic chaplains at home and overseas have found the Chaplains' Aid Association an invaluable ally, and no Catholic anxious to do real war work should fail to get in touch with the office of the Chaplains' Aid, at 605 Fifth Avenue, New York.

#### American Kultur in Bisbee

IN his message to the State legislature Governor Hunt of Arizona draws a vivid picture of the spectacle afforded by the Bisbee deportations of July 12, 1917. The shame of this outrage, he says, has been rehearsed in public and private gatherings throughout the world, even in darkest Russia:

A mob—I use the word advisedly—a mob of nearly 2,000 men, directed by county authorities whose sworn duty it was to suppress such lawlessness, organized, not as mobs are wont to do, under the spur of justifiable indignation or self-righteous anger, but with Indian-like stealth, under the cover of darkness, calmly, premeditatedly, deliberately, and swooped down at dawn upon the homes of unsuspecting, unoffending miners who had committed no violence, nay more, who had threatened no violence, but who had every lawful reason to feel secure as citizens under the guarantees vouchsafed by the Constitution of the United States and the State of Arizona. By sheer force of arms this conscienceless mob of copper company thugs violated, at one

and the same time, the sacred tenets of our republic and the sanctity of the American home.

With all of the brutal abandon of the unconscionable Hun, they dragged husbands out of their wives' embrace, ruthlessly disengaged the arms of little, terrified children from about their father's necks, thrust mothers and sons apart, and offered coarse insults to the wives and daughters of honest workingmen. In this execrable manner, without a vestige of justification or legality, nearly 1,200 unarmed workingmen were driven at the point of a gun from their homes to the public square, later to be herded, like so many beasts of the field, into freight cars and transported into the deserts of an adjoining state.

During that enforced journey, the hapless victims of copper company vengeance were virtually without food or drink, notwithstanding the heat of an Arizona summer, and stood so long in one position on the floor of jolting cars that their feet were sore and bleeding from the ordeal. And, as can be readily imagined, the realization that their mothers, wives and daughters were left in Bisbee at the mercy of their ruffian captors did not serve to assuage their anguish.

If there is no exaggeration in this picture, it would be difficult indeed to find any point of difference between this specimen of American kultur and the worst phases of the German deportations of Belgian workingmen.

#### Six Recent Events of Catholic Interest

MANY events of peculiar interest to American Catholics have been crowded together within the last two weeks. The first to be noted is the death, on July 5, of Cardinal Sebastian Martinelli, formerly Apostolic Delegate to the United States, who succeeded Cardinal Satolli to that important position. He was proclaimed Cardinal at the Consistory of April 15, 1901, while still in this country, and returned to Rome in 1902 after a service of six years in the United States. Another death that even more nearly affects us is that of Archbishop Keane of Dubuque, June 22. He was intimately connected with the founding of the Catholic University at Washington, and was appointed its rector in 1889. After resigning his position, in 1896, he was made titular Archbishop of Damascus at Rome, and acted as Consultor of the Propaganda and Canon of St. John Lateran. He was raised to the Metropolitan See of Dubuque in 1900. There now remain but two of that earlier hierarchy, of which he was a brilliant member: Cardinal Gibbons and Archbishop Ireland. Of deepest concern to all who knew and valued him was the death, on July 12, of Bishop Cusack of Albany. "To labor among the poor, some day, and among non-Catholics," says the *New York Sun* in the long and enthusiastic tribute it accords him, "was his earliest ambition, and from that he would never be turned aside." His ambition was to be satisfied: "It was conceded," the same paper writes, "that he had done more to overcome anti-Catholic prejudice than any other individual." To thousands of readers he has become familiar as "Father Cruise," in F. Hopkinson Smith's novel, "Felix O'Day," but to the Catholic of New York and Albany few memories will remain so dear as his. Another death that must not be left unrecorded is that of the famous Paulist Father, the Very Rev. George Mary Searle, a convert, a noted astronomer and a former professor of the United States Naval Academy. He entered the Paulist Community in 1871 and was elected Superior General in 1904. His last years were spent in writing his memoirs, "Fifty Years in the Catholic Church." He died in his eightieth year. Amid these sad and solemn happenings is to be mentioned likewise the bright and auspicious event of the recent enthronement of Bishop Dougherty of Buffalo, as Archbishop of Philadelphia, July 10, with his Eminence Cardinal Gibbons officiating. At the same time the announcement is made of the consecration, at St. Joseph's Cathedral, Buffalo, July 25, of the Reverend Thomas J. Walsh, D.D., as Bishop of Trenton, N. J. The ceremony will be performed by the Apostolic Delegate and his solemn installation at Trenton will be conducted by Cardinal Farley.